

THE CHRISTIAN HERALD.

VOL. V.]

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[No. 5.]

In our preceding Number we gave an account of the proceedings which took place at the late Anniversary Meeting of the AMERICAN BIBLE SOCIETY, and mentioned the principal topics treated of in its Second Annual Report. We have now the pleasure to present our readers with an entire copy of what is contained in the body of that document, reserving for a future Number the names of Auxiliary Societies, together with a more particular account of contributions to the funds of the National Society.

SECOND REPORT

OF THE

AMERICAN BIBLE SOCIETY.

ENCOURAGED by the increasing testimonies of public favour to THE AMERICAN BIBLE SOCIETY, and especially by indications of the Divine blessing upon its efforts, the Managers entered with alacrity upon the labours of their second year, which they have been enabled to complete with unimpaired harmony.

In the infancy of an institution so great in its object, so comprehensive in its plan, and so varied in its relations, difficulties are to be encountered and experiments made, which require much counsel, caution, and zeal, while yet they occupy but a comparatively small space in its visible operations. Many of those which are most essential are least observed, because they are only preparatory, and therefore do not furnish, except to the skilful examiner, a satisfactory test of its real progress.

Such has been the experience of the Managers hitherto. They have been employed in laying foundations on which a fabrick, not unworthy, they trust, of its noble inscription, may rely for its future eminence and stability; and they have had no time to spare.

One of the first measures which engaged their deliberations after the Anniversary Meeting of the Society, was the proper distribution of their stereotype plates. On this subject there existed an anxiety which demanded prompt attention, accompanied by circumstances involving questions of some delicacy. The Managers were fully convinced of the importance of affording every possible aid to the circulation of the Scriptures in distant parts of the country; of guarding against whatever might excite local embarrassments; and of preserving unimpaired the unity of the National Society, and the freedom of its agency through all its ramifications.

They, therefore, adopted as the basis of their proceedings with regard to the location of their stereotype plates, the principles contained in the following report of a Committee appointed to digest a plan for that purpose, which they feel it to be their duty to give at full length for the satisfaction of the members of the Society.

"The committee appointed to report a plan for the location and management of the stereotype plates belonging to the Society, respectfully report, That they have bestowed upon the subject referred to them that deliberation to which its great importance entitled it. In the opinion of the Committee, the stereotype plates, if judiciously located and placed under proper regulations, cannot fail of being powerful instruments in spreading the knowledge of the Scriptures. But on the other hand, should local jealousies be excited by the distribution of these plates, or should they, by an inconsiderate location, interfere with the issue of Bibles from the Depository at New-York, they would counteract that great principle of unity of efforts on which the American Bible Society is founded, and from which its fairest hopes of success are derived. Hence it becomes important to ascertain the general principle which ought to influence the location of these plates; and this principle the Committee think they find recognised and explained in the Address of the Convention to the people of the United States. On consulting this Address, we find that it was the intention of the Convention that the Society should "furnish great districts of the American continent with well executed stereotype plates, for the cheap and extensive diffusion of the Scriptures throughout regions which are now scantily supplied at a discouraging expense." If, then, the principles thus recognised by the Convention be adopted by the Board, we are next to inquire how many sets of plates are to be disposed of. It is presumed that the Board will choose to retain for the use of their own Printing Establishment, the plates presented by the New-York Societies, and at least one set of the octavo and duodecimo plates executed for the Society. One duodecimo set has already been promised to the Kentucky Bible Society. Thus the Board have now one duodecimo and two octavo sets to dispose of. An important question here presents itself, which is "Ought the octavo and duodecimo sets to be separated." The Committee believe that the Board acted wisely in procuring the large plates. The smallness of the Bibles hitherto distributed by our Bible Societies has been a subject of constant complaint; and it appears from reports of Bible Associations in England, that the poor, when they subscribe for Bibles, generally prefer those of a large type, although the price is proportionably high. Many of the poor read imperfectly, and find a large type far easier to read than a small one; while to many of the aged, the small type is entirely illegible. At the same time the small type is the cheapest, and answers for a large majority of readers. If we separate the sets, one district will be supplied with the small type only, and many of its inhabitants will feel the want of the important advantages enjoyed by the more fortunate district which possesses the Scriptures in a more legible form: at the same time, another district will have an edition large and handsome indeed, but too expensive for gratuitous distribution. If, to remedy this inconvenience, it be proposed to place the two sets at such a distance from each other, as that an exchange of Bibles may constantly take place, the question immediately presents itself, Why incur the expense of two printing establishments, and the risk and trouble of a constant interchange of Bibles, when one establishment could supply each district with Bibles of the size desired? If it be admitted that the plates ought to be sent only to such districts, as in the language of the Convention, "are now scantily supplied at a discouraging expense," and that the large and small plates ought not to be separated, then it only remains to fix on the places in which the plates ought to be located, and the conditions on which the Society ought to part with them. The Board have already promised the Kentucky Bible Society the use of a set of the duodecimo plates; and, for the reasons already mentioned, the Committee recommend to the Board to offer to the same Society the use of an octavo set also. Whether Lexington, which is the seat of the Kentucky Bible Society, is the best place which could have been selected for a printing establishment in that part of the state, is a question which the Committee are not called on to decide; but they believe that, with the exception of Pittsburg, it possesses superior advantages to any town west of the mountains; and it may reasonably be doubted whether the Pittsburg

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Bible Society possesses equal resources for printing Bibles, either on their own account, or on account of the board, with the Kentucky Bible Society; which, from present appearances, promises to become a great and useful institution. There are other places besides Lexington, at which plates might be conveniently located; but the value of the plates is so great, and the reputation and future success of the Society will so materially depend on the prudence with which these plates are distributed, and the wisdom with which the use of them may be regulated, that the Committee hesitate in recommending at present any new location. The Society is yet without experience, and possesses little local information or acquaintance with the character and resources of its Auxiliaries. But little inconvenience can result from postponing the location of all the plates, except the two sets sent to Lexington, until the Board shall be put in possession of such information as may be necessary to make a judicious location. At present we are ignorant of the terms on which paper can be procured and Bibles printed in different parts of the United States; and it is possible that we might send the plates to a Society which could procure Bibles from another state cheaper than it could print them."

"With regard to the conditions on which the Board ought to dispose of these plates, it would probably be most expedient that they should be of general application. The committee, therefore, recommended to the Board the adoption of the following resolutions: viz.

"Resolved, that, whenever the Board of Managers shall grant to any Auxiliary Society the use of any of their stereotype plates, the grant shall be made on the following conditions:

"1st. The plates shall remain the property of the American Bible Society, and subject to be removed at the pleasure of the Board whenever, in their opinion, they can be more advantageously placed elsewhere. The plates shall be transported from New-York at the expense of the Board.

"2d. The Auxiliary Society to which the plates are sent may print from them, at their own expense, as many Bibles as they may think proper for gratuitous distribution or sale within their own district; but they shall not send out of their district any Bibles thus printed. The Auxiliary Society shall render to the Board, as often as may be required, a particular account of the number and cost of the Bibles printed and distributed by them.

"3d. In consideration of the gratuitous use of the stereotype plates, the Auxiliary Society shall cause to be printed, bound, and distributed, at the expense of the Board, and agreeably to their orders, as many Bibles as they may from time to time direct.

"The Committee beg leave to offer the following remarks on the above conditions:

"By the first condition the Board reserves the important privilege of changing the location of the plates, should expediency require it; and to this no real friend to the Bible cause can consistently object. The Board also assumes the expense of transporting the plates, and will thus render the offer of them more acceptable than it would otherwise be.

"On the second and third conditions, the committee would remark, that in the disposition of the plates the Board of course will be anxious not to violate any of the fundamental principles of the constitution. One of these principles is, that no auxiliary shall, at its own expense, distribute Bibles beyond the limits of its own district, the general Society being entitled to all the funds of its auxiliaries which may not be appropriated to the distribution of Bibles within their respective districts. The Board cannot, therefore, either give or loan to any auxiliary a set of plates for the purpose of supplying any but its own district; otherwise the Society would lose its character of an auxiliary, would never have any surplus funds to transmit to the general Society, and would, in fact, become a branch of the American Bible Society: at the same time, it would be of comparatively little use to send plates to an auxiliary, if the Bibles to be printed from them were never to pass the confines of the district in which the Society is established. In order, therefore, to preserve inviolate the principles

of the constitution, and the prerogatives of the Society, and at the same time to render our plates instrumental in giving to the Bible as wide a circulation as possible, the auxiliary is restricted by these conditions from distributing Bibles out of its own district on its own account; and it is at the same time obligated to act as the agent of the Board when required. Every Society imposed this restriction on itself when it became an auxiliary; and the condition leaves to the auxiliary all the rights to which it is entitled. It may expend all its funds in supplying the wants of its own district. The auxiliary to which the plates are sent will probably begin immediately to print Bibles; and then, the Board will have all the advantages of an experiment, without participating in its risk. We shall soon ascertain on what terms Bibles can be printed at Lexington, for instance; and should we deem it advisable to establish there a great depot of Bibles for the supply of the Western States and Territories, the Kentucky Bible Society will, under the *third* condition, afford great facilities for the accomplishment of this important object. The Board may direct any number of Bibles to be printed for them, and may distribute them with no other trouble than giving an order on the Depository in Lexington.

"On the whole the committee believe, that the plan they now recommend is at least free from danger; that no injurious consequence will result from its adoption; and that until the Board shall possess more information it would be imprudent to locate the remaining plates, with the exception already mentioned; since in concerns of so much magnitude and importance it is easier to avoid mistakes than to correct them when made."

Conformably to the principles contained in the above report, an offer was made by the Board to the Kentucky Bible Society of a set of the *octavo* in connection with one of the *duodecimo* stereotype plates of the Bible. The Managers of that Institution have expressed their entire approbation and acquiescence in the conditions stipulated, and their grateful acceptance of the grant.

While using their endeavours "that the word of the Lord may have free course and be glorified" throughout the United States, and especially in those parts where there is an incredibly swarming population, the Board have not been unmindful of their *brethren of the woods*. The condition of these natives, divided from us by their language, their manners, their ignorance, their degradation,—by every thing which distinguishes savage from civilized man—too often by the fraud and other injuries of profligate whites, addresses to us a mute but piercing expostulation for that help which they can obtain only in very small portions from any other quarter.

What their aggregate numbers are, it is impossible to calculate with precision, but small as their population is in proportion to the territory over which they are spread, yet surely it is not beneath the notice of Bible-philanthropy: nor, should they escape the extermination which threatens them, will they fail to make, by their conversion and increase,* a large accession to the Redeemer's glory, when he shall appear "having on his head many crowns."

The Managers have taken up this matter with a view to ascertain what is practicable in itself, and can be accomplished by the Society.

Two modes present the only alternative; either to teach them English, as the medium of their access to the Bible, or to translate it for their use into the

* It is satisfactorily proved, that where the Gospel has been introduced among the Indians, accompanied, as it regularly is, with improvement in civilization, the population increases; while that of the heathen tribes diminishes.

vernacular tongue. The former has its advantages. It would put into their hands the *same* translation from one end of the Continent to the other; and that derived immediately from the originals, instead of being translated from a translation, as must in a considerable degree be the case if the Bible be rendered into Indian. It would tend to break down the great barrier to friendly intercourse between them and the whites of a better disposition than they are accustomed to see. It would facilitate the introduction of useful arts, and the exchange of their roving for a settled life. Having moreover no letters, it is not easy to embody their speech in sounds of the English alphabet, and no successful attempt has yet been made to simplify their language, when written, by the invention of original characters.

But these advantages are counterbalanced. In common with all other nations, the Indians are strongly attached to their mother tongue. They will not submit to the pain of learning another, without such a thirst for knowledge as no savages possess. You must either convince them of its necessity by instructing them in the things of God through an interpreter, or their children must acquire it imperceptibly from their familiarity with the white settlements around them. Experience shows the first to be an Herculean task; and the question will always recur, *why the worship of God is not as acceptable in Indian as in English?* The second cannot take place but upon a small scale; it is a very slow process; the Indian strength is weakened with its acceleration; the young people are in danger of learning vice as fast as they learn English; the tribe is ruined when it is able to understand you; and your end is defeated. Besides, as the propagation of our language must keep pace with the extension of our frontier, we shall not readily gain admittance far beyond the line of the worst examples that can be set before them; and it will prove, not an encouragement, but a hindrance to their embracing christianity. Their repugnance also to the whites, which, in this situation, must every day grow more inveterate from feeling themselves continually pushed off their grounds, will keep alive their prejudices, will kindle their resentments, and render them not very friendly to the *white man's talk*. Indians speaking to their brother Indians, "in the tongue wherein every one was born, the wonderful works of God," bid fair to carry the Gospel from the Mississippi to the Pacific, and from Canada to the Gulf of Mexico; while the English preacher is wasting his life in penetrating a few miles into their own country. And why should we imagine that God, with whom "there is neither Jew nor Greek, Barbarian, Scythian, bond, nor free," may not in his mercy "open the hearts" of the red men of the woods, as well as of a "seller of purple," to receive the things of his word, and purify their lips to proclaim among their fellows, "the unsearchable riches of Christ?"

The principal difficulty in the way of the Indian translations of the Scriptures arises from the multiplicity of the Indian dialects. It is long since the researches of Philologists have exploded the greater part of what were supposed to be radically distinct languages. Those of the Indians are ascertained, in many instances, to be dialects so near akin, that unlettered as he is, a young Indian can make himself master of several.

The branches to which the Managers would more immediately bend their attention are the *Mohawk* and the *Delaware*. The former would serve for the *Five Nations*, the *Tuscaroras*, and the *Wyandots* or *Hurons*. The latter, or *Delaware*, is of higher importance, as it has extended itself further than that of any Northern tribe. It can convey the Scriptures to many kindred tribes that are strewn along the frontier of the United States from Canada to Georgia. These are the *Monsees*, the *Shawanese*, the *Kickapoos*, the *Kaskaskias*, the *Twightwees*, or *Miamis*, and the *Chippewas*, *Hurons* or *Algonquins*. This last is said to be the most numerous tribe on the northern borders of the United States.

Among the Delawares the United Brethren have a mission already. The congregation amounts to about five hundred. They are taught to read in their own language; they cultivate the soil; begin to practise some of the mechanick arts; and are increasing both by natural population and by accessions from the neighbouring tribes.

In their efforts to bring in these outcasts, who are indeed afar off, the Managers must submit to their circumstances, and take such parts of the Bible as from time to time they can procure to be translated. A beginning has been made. The Rev. Christian Frederick Dencke, one of the Missionaries of the United Brethren to the Delawares, stationed at New-Fairfield in Upper Canada, has completed, and forwarded to this Board, a translation of the Epistles of John; and has also finished a translation of John's Gospel, and commenced that of Matthew; both which will probably be received in the course of the year.

The first, by request of the Managers, has undergone a revision by the Rev. Mr. Mortimer, of the United Brethren, in this city, and by him pronounced to be correct.

In consequence of this acquisition, the Board, on the 2d of April last, ordered an edition of *one thousand copies*, with the English on one page, and the Indian on the other. Of these, *three hundred* are to be sent to the Rev. Mr. Dencke at New Fairfield, and *one hundred* to Mr. Leuchenbach, missionary in the State of Ohio, to be by them distributed among the Aborigines. The residue is lodged in the Society's depository, to be transmitted, as opportunity offers, to missionaries in other quarters, except so many as may be requisite to send to the British and Foreign Bible Society, and the National Bible Societies on the continent of Europe.

The Board has also voted a donation of *one hundred dollars* to the Rev. Mr. Dencke, to encourage him in the prosecution of his work.

With regard to the *Mohawk* language, the Managers find that the *Gospel of Mark* has been translated by the celebrated Indian chief, *Brandt*; and the *Gospel of John* by *Captain Norton*, a resident of Upper Canada. Should further assistance be required, it may be obtained from the Rev. Mr. Jenkins, formerly a Missionary among the *Oneidas*; and perhaps from *Cornplanter* himself, who is represented as very favourable to such an undertaking.

In the mean time, the managers have ordered an edition of *one thousand*

copies of *Brand's* translation of *Mark*, and *Norton's* of *John*, to be struck off and distributed among the tribes usually denominated the *Six Nations*.

The managers cherish the expectation of receiving the countenance of the Christian community in the arduous attempt of translating the Bible into the Indian languages; especially as one Society has appropriated its surplus funds to be applied, under their direction, to this specific object.

The Board have also ordered to be cast a set of stereotype plates for the New Testament, in *Spanish*: which will be executed as soon as a suitable copy can be procured for the purpose.

Hitherto the affairs of the Society have been carried on, and the several species of their property have been kept in a small depository, and, for want of room, in several other places. The value of this property amounting, besides the funds in the hands of the Treasurer, to twenty-four thousand dollars; the continual jeopardy of a large proportion of it; the advanced premium of insurance consequent thereon; the time lost in travelling from spot to spot, and the labour incurred by this perplexing mode of superintending different parts of the same business; added to the daily increase of all these evils, induced the managers to concentrate their business into a single establishment, either under one roof, or in convenient buildings contiguous to each other. They would have preferred owning a suitable edifice, as insuring greater permanency, and a more perfect control; but the amount of their funds which such a purchase must absorb, would have so diminished their means and crippled their efforts, that they deemed it more advisable, in the infant state of their affairs, rather to waive some advantages, than to incur the hazard of disproportionate expenditure; and have resolved to *hire* for the present.

It is evident that the business of the Society, embracing a multiplicity of objects which are every day accumulating, involves a responsibility and a labour which are incompatible with a divided and casual inspection. It is not possible for men occupied with their own concerns to detach so much of their time as justice to the public demands; and the danger was, that even the most capable would successively relinquish their charge, or the business of the Society run into confusion.* All things considered, they judged it to be of substantial benefit, and to subserve the purposes of real economy, to appoint an agent for this special trust, with a reasonable compensation; and they have accordingly made such an appointment.

A serious article of expense arises from duties accruing to the United States, on the importation of Bibles in foreign languages, and of paper for the purpose of printing Bibles; also on the postage of letters.

Foreign paper, especially the French, is preferred, as being made of better materials, and of a more durable texture than what is manufactured in this country at the same prices; and could it be procured free of duty, would enable the Society to furnish the Scriptures at a reduced rate, and thus to circulate them in greater abundance, as well as bring them more easily within the reach of the poor.

* For a more detailed view, the managers refer to an extract from a representation of their committee, appended to this Report. See Appendix A.

In addition to the above will be the duties payable on a set of stereotype plates for the Bible in the French language; which, it will be recollected by the Society, the managers in their first report agreed to receive as part of the donation of the British and Foreign Bible Society, in lieu of money.

Impelled by the above considerations, and by the desire of turning their means to the best possible account, the managers have laid the case before Congress, requesting that copies of the Holy Scriptures in foreign languages, and paper imported by the Society for its own use, may be exempted from impost, and that all letters to and from its officers, upon its public business, may be conveyed free of postage. They deputed an active and intelligent friend, *Samuel Bayard Esq.*, to present the matter to Congress during the late session. The Philadelphia Bible Society having at the same time presented a petition for the exemption of duties on stereotype plates and Bibles in foreign languages imported by them, both applications were referred to a committee of that honourable body, who agreed to report favourably on the several objects therein specified; but judging it best to divide them into two classes, and to present in the first instance, for the consideration of the house, those exemptions for which both Societies united in petitioning, that committee reported, in part, the form of a bill exempting the American Bible Society, and the Philadelphia Bible Society from payment of duties on copies of the sacred Scriptures in foreign languages that have been or may be imported by them, and on stereotype plates for printing the Scriptures. No final decision has yet taken place; but the managers cherish the hope, that in aiding an enterprise of such magnitude as the diffusing, throughout even the most indigent districts and classes, the principles of knowledge and virtue so valuable to a republican government, the councils of our country will not refuse to add the national bounty to the bounty of individuals, and emulate the patronage given by other governments to that noblest of charities which, without distinction or preeminence of sect, blesses their constituents with the word of life.

The Managers having become acquainted with the labours of the *Rev. Frederick Leo* at Paris, in procuring, by his extraordinary exertions, the printing of two fine stereotype octavo editions of the New Testament in French, one according to the translation of the *Rev. Mr. Osterwald*, and the other according to the translation of *Le Maître de Sacy* from the Vulgate, and in circulating them with unwearied diligence, at the expense of great personal toil, judged it proper to countenance so pious a work by a donation of five hundred dollars, which they transmitted to Mr. Leo through their excellent countryman *S. V. S. Wilder Esq.* They have had the satisfaction to receive the most grateful acknowledgments of Mr. Leo, and to learn from Mr. Wilder, that nothing could have been more opportune or encouraging.*

During the past year the Board have received from England 700 *Gaelic*, 200 *German*, and 500 *Welsh* Bibles, bought of the British and Foreign Bible Society, for the purpose of supplying the wants of foreigners in this country who

* Appendix B.

Speak those languages. 500 copies of the Gaelic Bible have been sent to Fayetteville, in North-Carolina, agreeably to a request made to that effect by the Fayetteville Bible Society. One German Bible has been sold. The remaining copies of that importation are still on hand.

During the same period there have been printed for the Society about nineteen thousand Bibles, chiefly of the *brevier type*, 12mo. making the total number printed to be 20,500.

Of the 1,050 copies of the *French Bible* in sheets, presented last year to the Board by the New-York Bible Society six hundred have been sent to the Louisiana Bible Society for *gratuitous* circulation among the French inhabitants in that region; and six copies have been delivered to an individual going to Mobile, for *gratuitous* distribution in that place.

Of the *stereotype plates* for the *French Bible*, to be sent out by the British and Foreign Bible Society, only those of the *Old Testament* have been as yet received. The remainder are expected shortly.

In addition to the Scriptures in the French language above mentioned, the Board have made, since the last anniversary, the following donations of Bibles in English, viz.

In June 1817, 100 copies of the *Bevier Bible* were sent to the Steuben County Bible Society, and one hundred to the Essex County Bible Society, for the destitute inhabitants on the frontiers of the State of New-York; in July, one hundred to St. Louis, Missouri Territory; in September, one hundred to the Saratoga Bible Society, and fifty to the Bible Society of Adams and its vicinity, in Massachusetts; in November, sixty-five to the United States' ship the John Adams, for its crew; and 100 to the Female Bible Society of Wilkesbarre, in Pennsylvania; in December, 250 to the Marine Bible Society of New-York, for the supply of seamen from all quarters frequenting the neighbouring ports; and in January last, 50 copies to the African Bible Society: making in all 1,521 Bibles *gratuitously* circulated by the Society in the course of the past year. Many more would have been distributed in the same manner during that period, had not the means of printing for the Society been so limited, by the want of sufficient accommodations, as scarcely to enable the Board, besides making the above grants of Bibles, to supply the increasing calls of Auxiliary and other Societies desirous of purchasing them. The enlargement of its printing establishment, and the continuation of the public bounty, will, it is hoped, place the managers in a situation, during the coming year, to make a more ample distribution of the scriptures in destitute parts of the land.

In consequence of sundry applications made to the Board, by individuals and by Bodies other than Bible Societies, to obtain from it copies of the scriptures for *gratuitous* circulation, the subject was maturely considered by the managers, and at their meeting on the 19th of March last the following resolution was adopted.

"Resolved, that in ordinary cases occurring within the United States, it is inconsistent with the best interests of this Society to distribute the Bible *gratuitously*, except through the medium of Auxiliary Societies."

"The Managers embrace the opportunity which this notice affords them, of recommending the formation of Auxiliary Societies in all those places

"where the inhabitants are destitute of the Bible. However small these Auxiliaries may be in the number of members, and unable to contribute, for the present, to the funds of the American Bible Society, they may still be the depositories and distributors of the Bibles which the Managers may deem proper to afford them gratuitously."

The number of *Bibles* issued from the depository in the course of the past year is 17,594; which, added to those mentioned in the year preceding (6,410) make the total number issued by the Society since its organization to be *twenty-four thousand and four* Bibles.

The above have been distributed in nearly every state and territory of the Union.

Of the six sets of stereotype plates cast for the Society, the correction of only two sets, of the *octavo* size, has been completed. The first set of the *minion* type, *duodecimo*, will soon be finished; and an edition of 2,000 copies of the Bible to be printed thereon may be expected out in the course of the next month.

In addition to the very respectable list of *AUXILIARIES* to the Society, mentioned in the first Annual Report, the Board have the satisfaction to state, that during the past year *seventy-three* Societies have officially announced their accession; *twenty-four* of which existed before the establishment of the National Society, and *forty-nine* were formed since. The above, together with those mentioned in the last Report, make the total number of Auxiliaries to the American Bible Society, as now known, to be *one hundred and fifty-seven*.

The managers also acknowledge, with gratitude, the receipt of \$225 47 from *Congregational collections* made for the benefit of the Society, in answer to their application.

By a resolution of the Board of Managers it was determined, that all the *Members of the Convention* which formed the American Bible Society, should be constituted *Directors for life*; in addition to which, *eleven* persons during the year have been made *Directors for life*, by contributions of *one hundred and fifty dollars* each; and by contributions of *thirty dollars* each, either by themselves, their friends or congregations, *one hundred and seventy-four* persons have in the same period been constituted *members for life*.

The managers have directed the extension of their correspondence to all the foreign National Bible Societies.

From the *RUSSIAN BIBLE SOCIETY* they have received a copy of its Reports, accompanied with several copies of Bibles and portions of Scripture published by that Society in various languages of the Russian empire, together with sundry other documents.

From these Reports and documents it appears, that this Society is treading close in the steps of the British and Foreign Bible Society, and bids fair to be more extensively useful to mankind than any similar institution on the Eastern Continent. It is patronised by the Emperor with distinguished liberality, and by his nobles and the dignitaries of the church with uncommon union. It has *thirty-two* Auxiliaries in the prominent parts of the empire, and has printed, or ordered to be printed, *two hundred and seventy thousand* Bibles, and *two hundred and eighty-two thousand* New Testaments, in the following languages and

dialects, viz. the Calmuc, Armenian, Finnish, German, Polish, French, Slavonian, Dorpatian-Esthonian, Reval-Esthonian, Lettonian, Persian, Georgian, Samogatian, Ancient Greek, Modern Greek, Moldavian, and Tartar. Considering the extent of the empire, and its present political influence upon the old world, it is a matter of thankfulness and joy to all who love the Bible, that the operations of this Society are carried on with so much zeal and success.

With the BIBLE SOCIETY OF THE NETHERLANDS their correspondence has embraced no public business, and extends, as yet, only to expressions of kindness and good will.

The BRITISH AND FOREIGN BIBLE SOCIETY has transmitted a complete set of its versions; a detailed view of which is hereunto annexed.

The thirteenth Annual Report contains an astonishing variety of matter, including intelligence from all quarters of the globe, demonstrating the extent to which its beneficial influence has reached; introducing to our knowledge and notice associations of every kindred, and nation, and tongue, rising up to lend their aid in the mighty work of subduing, by means of the Bible, the whole world to the obedience of Jesus Christ. The managers are at a loss to express themselves with propriety in regard to this stupendous Institution. Resistance adds new strength to its operations, and expenditure new contributions to its treasury. It goes on with increasing vigour in diffusing its blessings; and the managers of the AMERICAN BIBLE SOCIETY can only subjoin their hearty GOD SPEED. A selection from its printed correspondence they cannot refuse themselves nor the Christians of the United States the pleasure of appending to their present Report.

ABSTRACT OF THE TREASURER'S ACCOUNT.

On the 1st of May, 1817, the balance in his hands in cash was	\$3656 93
Since when he had received, for 3000 dollars six per cent. U. S. stock sold,	3331 90
Collections, donations and sales of Bibles up to 30th April, 1818, inclusive,	33332 40
	<hr/> \$40221 23

Per Contra,	
The Treasurer had expended for the account of the Society, for United States and New-York state six per cent. Stock, &c.	\$15141 85
For paper, printing, and binding Bibles, and incidental expenses, up to the 30th April, 1818, inclusive,	23891 16
Balance in cash on the 1st May 1818.	1183 22
	<hr/> \$40221 23

The funds of the Society in the hands of the Treasurer on the 1st May, 1818, were as follows:

100 shares in the Bank of America, equal, at par, to	\$10,000 00
10 half shares of Stock in the Marine and Fire Insurance Company of the city of Savannah, in Georgia, at \$25 each	250 00
10,000 dollars of New-York State six per cent. Stock, which cost	10,517 81
4,500 dolls. of six per cent. funded debt of the United States, which cost	4,624 04
A draft on the Western Reserve Bank, Ohio, forwarded for collection, by Mr. Lynde Catlin,	150 00
A balance in the Merchants' Bank, in the city of New-York,	796 60
Cash in the hands of the Treasurer.	241 62
	<hr/> \$26,580 07

SECOND ANNIVERSARY
OF THE
AMERICAN BIBLE SOCIETY.

*It has not been in our power to obtain all the Speeches delivered at the late Meeting of this National Institution. The following are all that we have as yet procured.**

ADDRESS

OF

THE HON. ELIAS BOUDINOT, L. L. D.

President of the Society.

Brethren and Fellow-Christians,

With grateful hearts let us hail this auspicious day! A day wholly unexpected by me; and which a kind providence has been pleased to add to a long life, to cheer and brighten its setting sun.

When I look about me, and realize that I am surrounded, *in this place*, by you, beloved brethren and fellow-workers in the Lord's vineyard, whose faces I had long despaired of ever seeing in the flesh, though I ardently desired it, I am filled with unbounded gratitude to our Divine Master. It was to be feared, that my shattered and feeble frame would not have been able to support the keen and lively sensations which this affecting spectacle affords; and it is through the unspeakable mercy of the God of my life, that I have been brought from the confines of the dead to preside, even once, in this august Society, to congratulate you, beloved friends,—and in a special manner, the *excellent and worthy officer* who has presided in all your councils with such indefatigable attention, from the commencement of the institution to the present day—with such unassuming dignity—with so much patience and well-tempered zeal—and in a manner altogether so creditable to himself and so useful to the common cause—I say, to congratulate you all on the peculiar honour done you, in your being made instruments to open the eyes of the blind—to cheer the melancholy abodes

of ignorance and sin—to enlighten the darkened understanding—and to irradiate with the beams of the Sun of Righteousness the regions of superstition, the recesses of Mahometan delusion and heathen idolatry. What Christian can contemplate, without the most delightful emotions, this union of professors of the religion of Jesus of every denomination, co-operating in sending the glorious Gospel of the Son of God to every part of the habitable globe! Is it not a surprising providence, that on this blessed principle, (till lately untried by the children of men,) the rich and the poor, the male and the female, the child and the grayheaded, the master and the servant, and indeed every one who is deeply affected with the fallen state of mankind, and can command a cent a week, are made preachers of the Gospel of salvation and eternal life to a guilty and sinful world. This is an exact compliance with what our Saviour foretold, “and this Gospel of the Kingdom shall be preached in all the world, *for a witness unto all nations; and then shall the end come.*” Matt. xxiv. 14. John, the beloved disciple, seems to have had a beautiful figure of it in view when he represents “the angel flying in the midst of Heaven, having the everlasting Gospel in his hands to preach unto them who dwell on the earth, and to every nation, and kindred, and tongue, and people.” This indeed, added to the trans-

* Two of the authors of these speeches have desired us to intimate their request, that the editors of papers in which imperfect sketches of the same have appeared would have the goodness to publish them entire, as copied in this publication from the original manuscript.

lating of the Scriptures into all the languages of the civilized earth, is emphatically preaching to all the world. This is one of those remarkable signs of the times, which unerring authority has assured us should usher in the second advent of the Son of Man, when "He shall come in his own glory and in the glory of the Father."

The blessed Saviour preached the glad tidings of salvation wherever he went. Night and day was he engaged in this all-important work. He delayed not a moment. He made use of those means appointed by God. He preached salvation to a dying world. His language was short and pithy. He saw a world perishing in sin. He cried aloud: "*God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world, through him, might be saved. He who believeth on him is not condemned; but he who believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.*" The Apostles followed their Master's great example, and confined themselves to the Gospel he had communicated to them. Souls were incalculably precious—no time was to be lost. The Old Testament, though equally of divine authority, was not so essentially necessary under the pressure of that occasion, till the clearer light of the Gospel had laid the solid foundation of knowledge and of hope. It was a considerable time before the Gospels were written. The instructions of the Saviour, with the personal knowledge and miraculous works of the Apostles, were the principal means of salvation to the lost sheep of the house of Israel. The assurance to them, "*that God had made that same Jesus (who had then lately been crucified) both Lord and Christ,*" was the substance of their preaching on the day of Pentecost. The Gospel of Matthew was not written till about the year 62; and the other Gospels and Epistles were afterwards written at different periods and sent to the Churches, with orders to have them read in public; but it was some years before they were collected into one volume; I be-

lieve, not before the council of Laodicea; and even then, a copy was so difficult to be obtained, that few, very few people could purchase one. So late as the year 1272, a copy of the Bible cost in London £30 sterling, at the very time that two of the arches of London bridge were built for £25.

But the New Testament, in its present state, is a book without a parallel: and to use the words of an intimate friend, "There is not a book in the world which contains such strong internal evidence, or so many characteristic traits of an ingenuous undesigning honesty, as are to be found in the Evangelical Memoirs. They are their own unanswerable proof: and though, blessed be God! Christianity is supported by a great mass of external testimony, yet if every particle of that testimony had perished; if not a single page of the ancient Fathers had reached us; if all the Christian and heathen authors, whose writings confirm in any manner the truth and genuineness of the Gospel history, had been utterly lost in the wreck of time, yet the memoirs of the life and doctrines of Christ, as written by the Evangelists, would have, of themselves, (under the influences of the Spirit of God given according to his promise,) afforded a satisfactory proof of the truth of revelation. If, then, the internal evidence be so convincing, and if, moreover, that evidence be (as it providentially is) illustrated and strengthened by a copious variety of external argument and testimony, how shall we escape if we wilfully neglect so great salvation? Or when we behold so many of our fellow-men, not only speculative unbelievers in Christianity, but scoffers at its usefulness, active and strenuous opposers to its propagation, how can we think of their perverseness without dismay, or their blindness without a sigh."

The Old Testament is of equal authenticity and importance: and united they form one perfect and divine system of revealed truth, for promoting the circulation of which we are associated, and are desirous this day, under the divine superintendence, to send to every part of this our sinful world, by the united exertions of all the friends of the crucified Jesus. Our

object is, the universal happiness of mankind—the salvation of the souls of men, and, of course, the glory of God.

Thus, the American Bible Society, animated with the most catholic principles of Christian charity, offers these records of eternal life to bond and free—to heathen and Christian—in the earnest hope that they may become “a lamp to their feet and a light to their path.” Psal. cxix. 105.

Take courage then, my brethren; be not weary in well-doing. You are serving a kind and gracious Master who will finally reward you with a crown of glory which shall never fade away. Can you desire a greater honour? Can you ever repay such condescending love, as thus to be found worthy of entering the Gospel vineyard, and, though at the eleventh hour, showing forth the glory of our Immanuel in his expected approach to this our world? In this world on his first advent, he was treated with contempt, scourging, derision, condemnation, and death: in this world he must yet see the travail of his soul and be satisfied. In Heaven he was always honoured and glorified by the whole angelic host. John says, (Rev. v. 11.) *“And I heard the voice of many angels round about the throne, and the living creatures, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him who sitteth on the throne, and unto the Lamb, for ever and ever. And the four living creatures said Amen: and the twenty-four elders fell down and worshipped him who liveth for ever and ever.”*

In this world, therefore, and from those very creatures who crucified him and despised him, must he yet receive honour and glory and power. But this same Jesus, now exalted to his throne of glory, calls this day upon us to engage with him in this contest, and to come out against the mighty.

Are not your hearts on fire at this blessed summons? Again, then, I say, take courage. Rejoice in your exalted undertaking. Let no sectarian jealousies enter or prevail among you. This is Satan's last and great dependence—his strong hold—the most dangerous arrow in his quiver—his only hope. But do you, my brethren, never forget that he who is for us, whose cause we espouse and promote, is stronger than he who is against us, and came with the express design of destroying his kingdom and his power.

May the best of Heaven's blessings be ever upon you, rousing you to the ardent desire of the Apostles. When sent on the like errand, they thus encouraged each other, *“As we have opportunity, let us do good unto all men, especially to those who are of the household of faith.”* What is it, my brethren, that you have in view in all these mighty exertions? Is it not the glory of God? Is it not to pour the oil of joy and consolation into the wounded spirit of the repentant sinner, bowed down with affliction and distress—to lead him, weary and heavy laden, to the compassionate Physician who alone can give him rest? Is it not to send the bread and water of life to the wandering prodigal, who has been taking up with the husks and the swine in a dry and parched land where no water is? Remember we are united in one body—we have but one cause—one object in view—one Master to serve—one end to accomplish—the salvation of our brethren of the human race, since we are assured that *Christ tasted death for every man.* Heb. ii. 9.

Again I repeat it, with inexpressible pleasure, rejoice in your present glorious privilege. The numbers of those who shall, in the great day of account, attribute their first knowledge of redeeming love to your perseverance and zeal in sending the Gospel, against all opposition and rebuke, through good report and evil report, throughout the world, will be an unspeakable recompense to you in the presence of an assembled universe; and even at the present moment, the contemplation of so ineffable and heart-consoling a prospect of reward, for all that you can now do or suffer, by yielding to each other and bearing each others' burthens,

and at all events, sweetly agreeing to differ, must make you joyful even in tribulation.

May the love of Christ constrain you to continue in an indissoluble bond of friendship and peace. Let all discordant principles be banished far from your councils and deliberations, that you may accomplish the one end and hope of your calling, even a speedy preparation for the second coming of our Divine Redeemer. Persevere unto the end, and you shall most assuredly receive the blessed plaudit of "well done good and faithful servants, enter ye into the joy of your Lord."

My brethren, however little I have said to any valuable purpose on this occasion, I hope you will not forget my great age, my long confinement, and extreme weakness both of mind and body. My earnest desire has been, in the discharge of this labour of love, to manifest my respectful atten-

tion to, and sincere regard for you all. In doing this, I have risked much. But should it be my last effort, I will rejoice to conclude a long life with the words and in the spirit of good old Simeon, on the Saviour's first coming in the flesh, "*Lord now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel.*"

Finally, brethren, farewell. May you continue united as one man, by the spirit of our God. May the broad hand of the Almighty continue to cover you, and direct you in all your councils, and make you gloriously triumphant in destroying all the wiles and schemes of the wicked one for deluding the souls of men; and may you be most successful in the re-establishment of the kingdom of righteousness and peace through the world.—Amen.

MR. JOHN MURRAY, JUN.

Of the Society of Friends, supported his motion to print the Annual Report by the following Address:

In rising to speak on the present solemn occasion, I feel my mind humbled—and it is with diffidence I attempt to offer a sentiment before this very respectable assembly. In making the motion which I have done, I have two considerations in view: the one is, to approve of the proceedings of the Board of Managers; the other, to avail myself of the opportunity of communicating a few sentiments, in relation to the highly important nature of this society, formed for the express purpose of promoting a general diffusion of the Holy Scriptures—a work of stupendous magnitude, contemplating incalculable good to the human family; more especially when we connect with it a practical observance of those moral and religious duties which they enjoin, and with which the Scriptures of the Old and New Testament are replete. Hence it is, in a peculiar manner, obligatory on the members of a society so noble and dignified as this is, to be careful and solicitous to square their lives and conduct by the precepts contained in the

Book they are so assiduous and zealous to circulate; as it must be granted "that example speaks a louder language than precept." I rejoice in the hope, that the efforts of Bible Societies, and other associations and means for enlightening the human understanding, and improving the heart, will be blessed in an eminent degree, not only in our own country, but in regions far more remote. I also indulge the consoling hope, that they will tend to dispel prejudice and bigotry, and to batter down that wall of partition which ignorance and illiberality of sentiment has raised up between the different religious denominations. I am glad in believing that I am no bigot, and that I can with great sincerity adopt the language of the Apostle Peter, whose mind, like many others, had been biassed and warped by the prejudices of education and the force of tradition; but when his understanding became enlightened by the rays of Divine light he could then bear testimony to the universality of the love of God, uttering the following memorable expres-

sions—"Of a truth, I perceive that God is no respecter of persons, but that, in every nation, they that fear him, and work righteousness, will be accepted of him." There is no doctrine more clearly and fully inculcated in the New Testament than that of charity, or, in other words, "*Divine love*." "God is love, and they that dwell in him, dwell in love:" and by this, said our blessed Saviour, shall all men know "ye are my disciples, if ye love one another." The Apostle Paul, in the 13th chap. of the first Epistle to the Corinthians, describes the excellency of this virtue in a peculiar and striking point of view. His illustrations go to prove, That it is the prominent feature in the Christian character. Let us therefore, my friends, cultivate this heavenly principle; let us, by the tenor of our lives and conduct, evince that we are the disciples and followers of Jesus Christ. I am thankful in feeling my heart glow with love to all my fellow creatures, and that I meet with those of every Christian denomination, to whom I can give the right hand of fellowship.

There is one distinction which I am solicitous may be attended to in our zeal and fervency to spread the holy scriptures; and that is, in speaking of those invaluable writings, let us always bear in mind, "They are the words, or written revelation of the mind and will of God. They are streams from the fountain of Light and Life—and as such, as the apostle declares in his epistle to Timothy, are able to make wise unto salvation, through faith which is in Christ Jesus." They are "profitable for doctrine, for reproof, for correction, and for instruction in righteousness;" that the man of God may be perfect, thoroughly furnished unto all good works." Indeed, when we consider this invaluable gift of divine goodness to fallen mankind, we may truly say, "They are the most excellent of all writings whatsoever, whether we consider the holy author of them, the Great God of heaven and earth; or the inspired penmen of them, the holy prophets and apostles, who spake and wrote as they were moved and guided by the Holy Ghost; or the divine truths therein declared and testified of, concerning the wonderful love of God for

the reconciliation and salvation of lost mankind, through repentance towards God, and faith in, and obedience to the Lord Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Tit. ii. 14—"Upon which considerations thus summarily laid down, they are worthy of preference to all other books in the world; for they are the words, sayings, and testimonies of God, scriptures of truth, divinely inspired writings, containing the judgments, and statutes of the Lord, and the magna charta of his church." To render the reading and study of the Bible truly profitable, we stand in need of a measure of the same divine influence which qualified and enabled the holy men of old to write as they were inspired by the Holy Ghost. When I reflect, my friends, on the solemnity of the occasion which has drawn together so large and respectable an assemblage of our fellow-creatures, all of whom, I trust, are arraigned as candidates for an immortal and glorious inheritance, I hope we may feel renewedly animated in a cause which is calculated to promote the present and the future happiness of mankind.

I do not wish to trespass either on the time or patience of this assembly; but I do not know that I can close my communication with sentiments more appropriate, or with language better adapted, than was used by my late friend Henry Tuke, at a meeting of the Bible Society of York, in England, of which he was a distinguished member.

"I feel," said he, "disposed to express the gratification which I experience on seeing so large and respectable a meeting of my fellow-citizens, on the present occasion, and particularly with the union of Christians of various denominations in the support of this great cause. May we not compare the various sects of Christianity to the different tribes of ancient Israel? We, like them, may have some different views, and separate interests; but we acknowledge one God, and one Lord, even our Lord Jesus Christ. We profess to be governed by the same laws, which are contained in the Holy Scriptures, and though we may not unite in the construction of some of these laws,

yet, when we consider in how large a proportion of them the professors of Christianity are agreed, and consequently how small is the part in which we differ, there is much cause for us to feel as brethren, and to unite, as has frequently been the case, in defence of our common faith; and I can truly say, it affords me no small pleasure to believe, that if it should ever be my happy lot to gain an admittance into that City whose walls are salvation and its gates praise, I shall there, as well as here, have many fellow-citizens, and I trust, no small portion of those who now hear

my voice; who, though I may differ from them on some points of Christian doctrine, or rather, perhaps, of Christian practice, I feel no difficulty in believing will finally be added to that innumerable multitude, which the divinely eagle-eyed apostle saw standing before the throne, clothed in white robes, and having palms in their hands; but, who, though possessed of these emblems of righteousness and of victory, were far from claiming any merit to themselves, but ascribed their salvation wholly to the Lord God, and the Lamb."

THE REV. MR. MILNOR,

Rector of St. George's Church, New-York, in moving the thanks of the Society to the President, spoke as follows:—

MR. PRESIDENT,

Having consented, on a very recent intimation, to occupy the place of a valued clerical Brother,* who has been prevented by an indisposition which we all have reason to regret, from offering the motion which I am now to present to the chair—though I doubt not its acceptable character, yet I can neither calculate on supplying the loss of his presence, nor on adding to the interest excited in the minds of this assembly by the well-directed display of talent and piety exhibited here to-day.

But I cannot deny myself the pleasure of mingling my solicitations with theirs on the arrival of this cheering anniversary, and on the auspicious aspect in which the Report of its Managers presents the affairs of this inestimable Institution.

Whilst any thing remains to be done, (and O! how much is still before us?) we must not too long intermit our labours, and waste our time in contemplations of the past; but we may justifiably and profitably employ ourselves a little in pleasing retrospect, as an excitement of gratitude to God, and an encouragement to further effort. If heaven has been propitious to our first and more enfeebled exertions,

it is a grateful stimulus to their redoubled increase, and an encouraging pledge of continual support to our further more zealous and more extended labours.

In surveying the difficulties that have been encountered, it is pleasing to see that so many have been successfully surmounted. In looking forward to any that remain, none appear so formidable as to terrify or dismay. Even in our regret that prejudice, or misunderstanding, or a difference of views, should have induced any of our Christian brethren to withhold their support to the concentration of the general sentiment into one grand national effort, still we are consoled by the reflection, that this difference of sentiment generally regards the mode, and not the object—that the Bible is precious in their eyes as in ours—and that under varying modifications, and through different channels, they are zealously employed in the diffusion of its blessings. May we not hope, that, as the benefits of a National Society are evinced in the practical result of its operations, angry opposition, if it any where exist, will, by public opinion, be frowned into silence, and honest diversity of sentiment yield to the force of truth demonstrated by experiment. This Society already presents a most imposing front. It boasts among its valued patrons men distin-

* The Rev. Doctor Wharton, of the Episcopal Church in Burlington, New-Jersey.

guished in our country for qualities well entitling them to the civic honours which a nation's gratitude has bestowed, and to the expectation of the brighter rewards with which a God of mercy will remunerate their deeds of virtue. It accords, with the complacent feeling of gospel affection, a long list of humbler, but as cheerful contributors, to whom Providence has given but little, yet who gladly give of that little to an object of Christian piety preeminently dear to their hearts.

It has afforded to many a Christian congregation the grateful opportunity of evincing its attachment to a beloved pastor, by enrolling him among its functionaries; thus blending with an affecting evidence of love to him, efficient aid to the cause of the master whom he serves. It has given rise to many new associations in quarters the least expected; opened new spheres of Bible operation; given renovated ardour to the enterprise of female piety; and warmed the rising generation into ambitious desires to become instruments in spreading the savour of the Redeemer's name.

It has made new discoveries as to Bible wants, and refuted the pretence of its being practicable to overstock our country with their superabundant multiplication.

If it cannot claim the merit of having excited, it has kept alive public attention to the most interesting charity by which it has ever been arrested. It has contributed, and is daily more and more contributing, not to amalgamate religious communities, but to conciliate them towards each other. It has taught the ministers of Christ, and their people too, by friendly intercourse and association, to know each other's worth, and though labouring in different departments of the gospel vineyard, to rejoice in each others success.

It has brought the balm of Christian consolation to many a sin-sick soul, and cheered the final hour of many a departing spirit.

It has practically honoured the gracious desire of the Saviour, that his gospel should be preached to the poor. It has illumined many a gloomy mansion with the peerless light of heavenly truth, and warmed its tenants

with the beams of that Sun of righteousness who never shines but with healing on his wings.

Instead of displacing, it has prepared the way for the successful preaching of the word, and powerfully aided the missionaries of the cross in carrying home to the consciences of hearers the blessed truths of revelation.

These things, to no inconsiderable extent, this Institution and its Auxiliaries have already effected: and what has it still to accomplish? why, these and other objects, on a much more enlarged scale, as a liberal publick shall supply the means.

Sir, you have heard justly eulogized that noble Institution in the land of our forefathers, from which we are not ashamed to have caught the animating fervour that now prompts our own exertions. If we cannot rival her stupendous doings, we can, at a distance, imitate them. If we cannot yet accompany her into the moral deserts of the transatlantic world, we can visit, with the life-giving proclamations of gospel mercy, wildernesses in our own beloved country, into the recesses of which even her unbounded philanthropy has not yet penetrated. Honoured as her associate in spreading far and wide the wonders of redeeming love, this Society shall give the world fresh evidence of the exalted value of her magnificent example, and without lessening, share the glory of her great achievements.

MR. PRESIDENT,

How exhilarating the prospect before us! How enchanting our view down the lengthening vista of futurity! when the cold turf shall cover the youngest head in this assembly, when your ashes shall repose in the sepulchre of your forefathers, and your emancipated spirit, with many a kindred soul engaged with you in the labour of this day, exults in the purchased blessings of eternity, your work of faith and labour of love shall survive the mortal wreck. The American Bible Society shall still exist in healthful vigour, and prosecute its labours with unrelaxed exertion. Your generous beneficence not disdaining an association with the widow's mite, and many a little free-will offering of infantile piety, shall bless with its product the children of pover-

ty, and their childrens' children to remotest time.

Yes, sir, an institution like this, whose objects are Jehovah's glory, the honour of his Son, the happiness of millions for whom his precious life-blood streamed upon the cross, cannot go unblessed. So distinguished an agent in effectuating his purposes of mercy to a ruined world, has been the product of those celestial influences which shall perpetuate its being. Never will they be withdrawn till the visions of ancient prophecy shall be realized, and all the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

MR. VICE-PRESIDENT,

The resolution which I have to offer I address to you. I have not yet even hinted at its import; and I shall still be prevented, by the honoured presence of its subject, from pouring forth those effusions of heart, for the privilege of uttering which I could almost wish for his temporary absence. But while I am forbidden by delicacy to enlarge,

in his hearing, on our debt of gratitude to the venerable founder of the American Bible Society, its revered President, I must not be prevented from saying, that whether we consider the intelligence, zeal, and perseverance, with which he planned, and prosecuted, and, amidst much opposition, established this Institution; the anxious solicitude with which he has watched over its advancing interests, the unprecedented liberality with which he has endowed its treasury, or the unlooked for effort, (thanks be to God for its success,) at the risque of his life, to favour this meeting with his presence, we are equally called upon to express upon our records the feelings which these evidences inspire.

It is under such impressions that I propose the adoption of the following resolution:

Resolved, That the thanks of the Society be presented to the President, for his continued and watchful attention to its interests, and for his munificent liberality towards its funds.

THE REV. JAMES M. MATHEWS,

Pastor of the Reformed Dutch Church in Garden-street, New-York, in seconding the motion of Mr. Milnor, made the following Speech.

MR. VICE-PRESIDENT,

I rise to second this motion: and I do it with unfeigned pleasure, as it gives me an opportunity of paying a tribute of public respect in which every one here will gladly unite. I will not dwell on commendations, and I shall detain you with but one expression of the kind. It has been said of the Apostolic Buchanan, "that, reasoning from the ordinary blessing of Providence on the use of means, had every million of Christians, from the day of Pentecost to the present time, contained but one such man as Dr. Buchanan, there would scarcely now remain a heathen nation in the world." Were another man in the chair before me, I might be disposed to do more than ask the question, whether we may not with some justice take the language thus applied to the author of "The Star in the East," and use it in application to the author of "The Star in

the West?" I do not allude merely to several liberal benefactions which have added to the resources of different institutions for the spread of truth; but to our President's prayers and perseverance in the Bible cause; to a zeal and devotedness which have led him to attend our meeting this day, not only at a sacrifice of ease, but at the hazard of life.

Mr. President, if you will excuse something like a benediction from one so much younger than yourself—may that Redeemer who crowned the wishes of aged Simeon, denying himself for a time the comforts of his home, that he might see "the Consolation of Israel," reward your pious desires to be here—send you from us with the acknowledgment, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;"—and may the recollection of the Redeemer's presence with you this day

sooth your spirit when you "shall come to your grave in a full age, like as a shock of corn is gathered in, in his season."

You will not consider me as using language too solemn for the present occasion. Indeed, Sir, if ever we are entitled to look for the fulfilment of the promise, "where two or three are gathered together in my name, there am I in the midst of them," it is so when we are assembled as a *Bible Society*, in which Christians of every denomination forget their distinctive names, and laying their hands on the one Book, as the charter of their hope from heaven, feel that they are leagued together by one covenant, engaged in one holy enterprise—to spread the Scriptures of truth, the gospel of salvation, to the ends of the world. I cannot look around me, to survey an assembly like this, without believing that here is a spectacle which gladdens the heart of God and man; and which should be counted among the many monuments which in those latter days have been erected on the earth, as both omens and instruments of good to our sinful race.

Admitting, sir, that it is impossible to state, with any thing like precision, what is the amount of means annually expended for the spread of the Gospel; yet it is due to truth to say, that never since apostolic times has the moral machinery of the Christian world been so vast and magnificent as we find it now. I do not even except the days of the ever memorable reformation. That was a struggle to regain the territory which had once belonged to Christianity, which she still nominally held, but which she had in fact lost. The efforts of the present day go, not only to render the reign of truth more universal among all classes in lands where it is; but to send it into those remote wilds where its sound was never heard; to spread it as far and wide in the earth as there are sins to be forgiven, and souls to be saved; to wrest from the prince of darkness, kingdoms, where his throne was never before disturbed. Look, sir, both at home and abroad, and see what is doing. Not many years since, the huts of poverty were seldom visited by the rich, to inquire if the Bible

was there; the youth of the poor were allowed to grow up in the midst of us, ignorant of truth and duty; hardened into the spirit of Ishmael—"every man's hand against them; and their hand against every man;" and of late, throughout the greater part of Protestant Christendom, so suddenly too as though it were the effect of magic, have arisen those true instruments of reform, those fountains of life and light to the poor, *SUNDAY SCHOOLS*, in which the intelligent and polished of both sexes stoop and take by the hand the young vagrant, and the ignorant adult, and lead them to knowledge and to God: nay, sir, and the very deaf and dumb, whom Providence seemed to have insulated irrecoverably from rational enjoyment and intercourse, and to have set before us to manifest how far human nature can sink—from these once prisoners of despair the chains are broken off which confined them from the range of human intellect; and a language is discovered which the dumb can speak and understand.

Thus is God enabling all classes of mankind to profit by the Bible where they have it. But he does not allow his people to stop here in their labours of love. There is one great object on behalf of which he has emphatically enlisted the spirit of our day. *It is the spread of the Bible without note or comment*, in that simple form in which he gave it from his own holy hand: and so completely has he engaged in this cause all sexes, ages, and conditions of the Christian world, that ours has been justly called "*the age of Bibles*." Sir, I have often thanked the author for that expression, which conveys a sentiment so characteristic of the period in which we live. It is now no uncommon thing to find the little apprentice boy stealing time, not from his master, but from his sleep, to earn something to cast into the treasury of a Bible Society. The weather-beaten mariner, whose wages were once scattered without thought, and without advantage to himself, can now be found laying up of his money for the same good end; and while thus from the youngest, and poorest among mankind, the gold and the silver are brought as an offering to the Lord,

Nobles and Princes, Kings and Emperors, bring gifts worthy of their names. Indeed, sir, there has arisen an emulation on this subject which it is not only honourable to feel, but which must be attended with most illustrious results. Individuals are vying with individuals, communities with communities—not in contests of war and enmity, but in a contest where emulation wakes no little jealousies, in which superior success produces gladdened admiration from a rival—a contest, in which all have, under the same banner, been striving who shall do most for the Lord of Hosts, the Captain of their salvation. And what has been the result? what the effects of this vast patronage of the Bible cause? The Bible is borne, as on the wings of the wind, to every land. The angel is fast flying in the midst of heaven proclaiming the everlasting Gospel to every nation, and kindred, and tongue, and people. Heralds have gone forth in the face of every danger to distant climes, carrying in their hands the word of God; so that a spirit of devotedness in the ministers of those holy institutions has always kept pace with the spirit of beneficence in their patrons. Can I call over the names of the Hendersons, the Pattersons, the Pinkertons, who are traversing the frozen climes of the North, the wilds of Siberia and Tartary—the Careys, and Marshmans in India—the Morrisons and Milnes in China—and hesitate to ask you whether it is not true, that heroes of a new race and character have arisen on the earth, who both in the worth of their object, and the zeal of their hearts, outstrip whatever was fabled of the argonauts in pursuit of the Golden Fleece; or whatever was attempted by the mistaken spirit of chivalry crusading against infidels. These are heroes undaunted and unwearied in sufferings and dangers; for they “endure as seeing Him who is invisible”—going on subduing principalities and powers, for they “are more than conquerors through him who hath loved them.” God grant that such men may be increased like the stars in the heavens: when they die, may their mantles fall on others who shall arise in their spirit and

power:—and prompted by a sight of this audience, I would add—may the spirit of the Roman matron, who counted it her most distinguished honour that she was “Mother of the Gracchi,” men who had bled for their country; descend into the bosom of Christian mothers in our day; and may they count it their highest glory that they shall have trained up sons to be devoted to the spread of the Bible in every clime—the erection of the Redeemer’s kingdom throughout the world.

Another thing has very forcibly impressed my mind when surveying this subject; it is the nature of those institutions by which the Scriptures are thus spread. *Societies, voluntary associations* of men, in which rich and poor, rulers and ruled are admitted to a common membership. It is exactly such combinations of men, in which rich and poor, great and small, are thus brought together and act together in a common bond, that have always been found most potent engines for the accomplishment of great objects. You know, sir, how the apostles of infidel philosophy reasoned and acted on this subject.—How they planted their societies of illuminati in every city and neighbourhood to which they had admission; and in these multiplied conclaves devised and matured their plans, trained and hardened their instruments, for the overthrow of every thing holy and useful in Church and State. And with what wise malignity they acted you see in that deluge of mingled tears and blood which has swept over the face of Europe during the last twenty-five years. Now, sir, what a delightful thought, that the Redeemer has wrested from the hands of Satan this weapon and turned it against him; and has led his own people to determine, that, at least, in this respect, “the children of this world” shall not be “wiser than the children of light.” Having seen what associations could do against the Bible and its ordinances, we are now trying what societies can do for it: and the result of the experiment has outstripped not only the opinions, but the hopes of the most sanguine. From the day that *Bible Societies* were set up—institutions comparatively novel both in form and in name—from that day the powers of infidel

delity seem to have abandoned many of their strong holds; and to keep possession of others with a feeble hand and a distrustful heart; and if you survey the lands once overcome by them, you may find the edifices, lately filled with plotters of treason against States, and against the Kingdom of God, now lying in ruins; and in their stead are risen temples, on the portals of which are written in gold—**THE BRUIE**; and within their walls are found the men of truth, planning the reformation not only of a kingdom, but of the world; and the word and spirit of Jehovah, their peaceful, their only instrument. Think, sir, think, not only of that first of Bible Societies, which, like the sun in the heavens, seems destined to visit every region of our globe with its enlightening influence; but think also of what is now doing in the palaces of the Czars, in the dominions of the Frederics; and of the new light that is just dawning even in the neighbourhood of the Thuilleries; and from the survey, must not you feel compelled to exclaim, "The time to favour Zion is come: the Heathen shall fear the name of the Lord, and all the kings of the earth thy glory!"

Mr. President, how shall we be sufficiently thankful for the honour of being permitted to take part in the work which distinguishes our age of the world. That man sees things in a most delusive light who would surrender the chair on which you sit for the honour of being the commander of conquering legions, or the statesman who guides armies and nations at his will. We should indeed never forget that in proportion as God sees fit to do any thing by us, does he claim gratitude from us. Next to that honour, always first, of having my name written in the Lamb's book of life; and to that which each minister of the cross should place second, my commission to preach Christ and him crucified—next to these would I place the honour of being recorded as a member and contributor to a Bible Society. This is to put our hand to a work imperishable as the hills. I respect that honourable ambition which would live revered and beloved in the memories of generations yet unborn; and that has reared temples and pyramids with

the hope that they would realize immortality for their founders. Time has worn them away; and the face of the earth is now strowed with the wreck and remnants of its former taste, power, and industry. But, sir, "the word of the Lord endureth for ever," and we who are engaged in its diffusion are erecting for ourselves a pillar which time shall neither deface nor prostrate; which no friend nor foe shall ever behold in ruins; which will go on increasing in splendour till, at the dawn of millennial day, it will be owned as one means of turning the nations to God.

Let us then proceed in our good work. While we carry with us "the ark of God" and "the tables of His testimony." "The pillar of fire by night, and the pillar of cloud by day," will be ever before us to guide and animate us. Opposition must be expected. Our cause is too good and our success too great to be without it. The blasphemies of the profane, and the mistakes of many good men may combine to resist us. But already, although we are in the commencement of the Bible age, the number of our opposers, as well as their strength, is diminishing. One of their greatest champions has retired from the struggle, confessing as he abandoned it,—"Attempts to oppose you are like attempts to oppose a torrent of burning lava that issues from *Ætna* or *Vesuvius*." It is the language of honest confession.

But, sir, a Bible Society, and especially a National Institution like this, has other work to do besides surmounting such opposition. Let us remember that if ever we achieve great things, we must first learn to contemplate and attempt great things; and never can our work be viewed as finished while there is a land not filled with Bibles, a sinner on earth without the Holy Book in his hand. You have but to cast your eyes on the map of the globe to see how much is yet to be done. Sir, when I survey the vast regions of the earth covered with the darkness of Paganism, or superstitions still worse, and compare those domains of sin with the comparatively small space covered with the light and knowledge of the Redeemer, my heart would sicken in despair, was it not that our cause is the cause of God; and we have his promise

that "worm Jacob shall thresh the mountains and make them small as dust." Let the Christian world "be up and doing," and we are certain as to the result: "the kingdoms of this world will become the kingdoms of God and of his Christ," and we be owned as instruments in accomplishing the glorious change. Let us adventure our prayers, our time, our means in the cause; and the world shall be our conquest, without blood: Africa shall no longer be "the lasting reproach of civilized man;" but explored and traversed by messengers from heaven, scattering around them the good seed of the world; it shall be known not as a waste of burning sands, but as "the garden of the Lord," watered with "rivers of life;" the wall of China, more enduring than that which repels the

Tartar invaders—the wall which imprisons her sons from the light of the gospel, shall, like that of Jericho, crumble at the feet of God's ministers sounding the trumpet of salvation, and entering in, not to destroy, but to save. And in a word island of the sea shall send to island of the sea, continent to continent, and hemisphere to hemisphere, to tell that "their idols are cast to the moles and the bats," that the temples of Jehovah are their places of worship, and the song of the Lamb their hymn of praise.

Such "glorious things are spoken of the city of God;" and in the accomplishment of such things, may we not hope, judging from appearances this day, that some instrumentality may yet be attributed to the *American Bible Society*.

A NARRATIVE

OF

THE STATE OF RELIGION

Within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut, New-Hampshire, Massachusetts Proper, and of the General Convention of Vermont, during the last year.

THE history of the Church of God contains a record of adverse, as well as prosperous events. Her members being sanctified only in part, at no time fully display that purity of conversation and conduct which becometh their profession, and too often afford cause of triumph to the adversaries on account of their carelessness or failures in duty. In the periods of her highest elevation there is just reason to lament that there are many things to be found within her borders which are against her. Of these she is bound to take particular notice, as well as of the evidences of her Lord's presence and blessing. Thus doing, she is not only reminded "that she has not already attained, or is not already perfect," but also constrained "to follow after, if that she may apprehend that for which also she is apprehended of Christ."

The General Assembly, conscious of their duty in this respect, and trusting to the divine blessing for success in its performance, desire to give to that part of the Church committed to their superintendence, a faithful Narrative of the causes of sorrow during the past year, as well as those of rejoicing. They begin with the former, which may be summed up under the following heads:

I. ERRONEOUS PRINCIPLES ON THE SUBJECT OF REVEALED RELIGION.—If there is a religion revealed by God, it is as important to have correct views of its principles, to perform the duties which it enjoins in the various relations of life, as it is to have correct views of morality that our lives may be moral.—Error in principle invariably produces error in practice. To be ever learning and never coming to the knowledge of the truth, is characteristic of none but those who assume for the human understanding the prerogative of setting in judgment upon the inspired truth of God, either condemning the whole as an imposition, or undertaking to correct its alleged mistakes by abridging and falsifying its contents. Of the former class we rejoice that their number and influence are diminished. Not many years past they triumphed, to the regret and anguish of the followers of Christ. With brazen front infidelity threatened

the annihilation of the Church and the ruin of her Lord's authority. But the Church not merely survives its attacks—she has increased in numbers and in grace, whilst her adversaries are compelled, though unwillingly, to pay homage to the paramount claims of her God and Saviour, who is King of kings and Lord of lords. Few are to be found, who respect themselves, openly opposing the truth of God as contained in the Scriptures. There are however some within our bounds, who, whilst they profess to honour the authority of the Bible, with unhallowed hands would cut out of its pages those passages which command us to honour the Son as we honour the Father, and rob the trembling sinner of the only hope of acceptance with God which his soul can cherish. *The well-beloved and only begotten Son of God they reduce to the level of frail humanity, and his work of redemption to the mere fact of furnishing us a perfect example of conversation and conduct. By denying his character as a covenant surety to bear our sins and carry our sorrows, they lower his example as a righteous and holy man below that which his apostles and primitive followers afford us. And so far as we have had the opportunity of judging from facts which have fallen under our observation, their principles have introduced, among all who have embraced them, so great a conformity in their practice to the world, which lieth in wickedness, as to render it impossible to discriminate them from the children of that world.*

In connection with these *Anti-Trinitarians* (for we reject the name which they have assumed of Unitarians, holding the unity of God as strictly as they do,) are the *Universalists*, or the supporters of the doctrine of Universal salvation. It is a tribute however which we owe to truth to say, that whilst the Anti-Trinitarians for the sake of consistency are compelled to maintain the ultimate and eternal salvation of all, the Universalists believe in the doctrine of the Trinity, and the atonement of the Lord Jesus. They however, by assuring all that they will be in the end for ever happy, provide for the gratification of present desires and continuance in sin whilst they live.

As these errors in principle do exist in some portions of our Church, though we have good reason to believe that they are not increasing, the Assembly trust that they will be opposed, and their ruinous tendency unfolded with fidelity and success.

2. **SINFUL PRACTICES.** Of these the principal ones reported are *Intemperance* and the *Profanation of the Lord's Day*. To us it is a matter not only of regret, but of humiliation, that there should remain cause of complaint and sorrow on account of their prevalence. The first is manifestly so ruinous to the health of the body and the participation of temporal advantages, and the last so fearfully destructive of every religious restraint and feeling, as to call for prompt condemnation from the men of the world, as well as from the professors of the truth as it is in Jesus. The *Lord's Day*, viewed in a political light entirely, affords so many benefits calculated for the promotion of present enjoyment in all the relations of life, as to claim for it the veneration and homage of sound statesmen. But to men professing respect for the truth of God, it presents claims of higher authority; and we want no stronger evidence of their irreligion, than the fact of their profaning that day. As for those who indulge in *intemperate habits*, we affectionately remind them of their families, as well as of themselves, and warn them of the wrath to come. They deliberately prepare themselves for disgrace as well as disease; unfit themselves for the duties and enjoyments of the life which now is; and must look for the indignation of God through eternal ages in the life which is to come.—“Who hath wo? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes?—They that tarry long at the wine: they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt

thou say, and I was not sick; they have beaten me and I felt it not: when shall I awake? I will seek it yet again."—The assembly earnestly recommended to all Judicatories, Ministers and Members of their communion, to favour and support all efforts and endeavours to suppress this abominable vice.

3. *Failure in duty on the part of Professing Christians.* Under this head we class lukewarmness, formality, carelessness, and neglect of regular attendance upon the public and private ordinances of worship. They who are chargeable with this failure have the strongest reason for suspecting the sincerity of their profession, and for apprehending the reprobation of their master. To them strictly is applicable the fearful threatening denounced upon the Laodiceans, "Because thou art neither cold nor hot, but lukewarm, I will spue thee out of my mouth." They who are so far influenced by this spirit of lukewarmness as to forsake the assembling of themselves together for the service of God on his own day, and do not offer up to him the morning and evening sacrifice in their families, nor partake of the sacraments of his covenant; particularly, neglecting the Baptism of their children—subject themselves to the discipline of his house; impair their own spiritual state; and if repentance be not granted, can look for nothing but condemnation from their Judge in the end. To hear that such gross defection in practice had appeared in any of our Presbyteries, was as painful in the extreme to our feelings, as the fact is disgraceful to the Christian character of those who are thus violating their duty, and injuring their own souls, together with the souls of the members of their families. To all these we address the words of Christ, "Remember from whence thou art fallen, and repent, and do thy first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

The Assembly having unfolded the causes for sorrow, which the past year has produced, proceed to state those which call for thankfulness and rejoicing. These are,

1. *The regular and faithful preaching of the Gospel and administration of the ordinances throughout our bounds.*—We have heard of no instances of negligence on the part of the ministers and officers of the Church. They appear to have discharged their duty, both in the work of teaching and of exercising discipline, in an enlightened, conscientious, and diligent manner. The youth receive stated catechetical instruction; and in some of our Presbyteries particular attention is paid to baptized children.

In addition to this we mention with particular pleasure the various RELIGIOUS INSTITUTIONS which have been established during the year, or having been established before, are progressing with success in their operations. These are Bible, Missionary, Tract, Sunday School, Moral, and Praying Societies; Bible Classes, and the Theological Seminary in Princeton, together with the Monthly Concert of Prayer for the spread of the Gospel. Originating in the spirit of true religion, they are sedulously used for its advancement far and wide. Between them there exists no collision of interests; for they have but one object in view, the promotion of human happiness by the power of the truth of God. *Bible Societies* in our day are related to *Missionary Societies*, as the gift of tongues was related to the commission of the apostles in the primitive Church. We therefore rejoice at the increase of the former, because they furnish to the preachers of the cross, sent forth by the latter to every nation, the word of life in their own language. The circulation of *Religious Tracts* is calculated to awaken attention to, and produce inquiry after the way to salvation. In the silence of the closet—in the assemblage of the family—nay, in the social circle they present to the thoughtless and disobedient subjects deserving their examination, and arresting them for a season in their downward way to ruin. Throughout our bounds Religious Tract Societies as well as Bible and Missionary Societies have increased. In a large majority of our Churches Bible classes have been formed, and instruction is dispensed to pupils from the Bible. *Praying Societies* have become more numerous—few, if any, formerly existing being abandoned, and new ones in different places being formed. The *Monthly Concert for Prayer* is generally

observed, and promises a blessing. *Sunday Schools* have been established in most of our Presbyteries, and are affording to multitudes the means of instruction for their present and eternal welfare. In these Schools, as well as in Bible and Missionary Societies we have heard, with no ordinary satisfaction, that the *female sex* have taken an active part in promoting their success. They thus manifest their gratitude to that religion which in Christian lands has elevated them to their proper station, and qualified them for discharging its duties with honour and usefulness. Last, but not least, we state the flourishing condition of our *Theological Seminary at Princeton*, which promises to send forth streams continually to make glad the city of our God. More than *fifty preachers of the Gospel* have already gone forth from it to labour in the Master's vineyard; many of whom are engaged on most important Missionary ground.

2. *The beneficial results of the efforts of these Institutions.* They appear in the success of Missionary exertions—the increase of our churches—a growing disposition to give liberally of this world's goods for the cause of Christ—a melioration of public morals—and revivals of religion.

1. *The Missionary field* which we occupy is almost as extensive as the boundaries of our country.

For many years past the reports of the Missionaries who have laboured under the direction of the General Assembly have been highly gratifying and encouraging. But in no year hitherto have these reports been so animating to the friends of the Redeemer as the present. Not only have many new congregations and churches been formed by the labours of our Missionaries; not only have those who on the frontier and in the destitute parts of our country mourned their silent Sabbaths and their dearth of spiritual refreshment, been cheered by the evangelical messages they have heard; but in several instances revivals of religion, of the most important kind and interesting character, have followed the faithful preaching, and been fostered by the pious zeal of our missionaries. The demand for their labours is most urgent and important, particularly in the western and northern parts of the state of New-York, and throughout the transatlantic states.

2. During the past year God has been pleased to add largely, not only to the number of our churches, but also to that of our members. In many of the presbyteries new congregations have been formed. And in those churches who have not been blessed with special revivals, the accessions to the communion in most have been numerous, and in many, more than usual. God has not forgotten to be gracious to them, but has accompanied his word and ordinances with power to the salvation of sinners.

Throughout our churches also a *spirit of harmony and brotherly love* prevails; which we trust will be cherished in all time to come. The existence of such a spirit, where it is not connected with the dereliction of principle, is a decisive evidence of increase in the divine life. "By this shall all men know that ye are my disciples," said Christ, "if ye have love one to another." We are constrained to add, that a very large proportion of Sunday School teachers in different places, especially in Philadelphia and New-York, have had their work blessed to their conversion.

3. We rejoice as one of the fruits of Religious Institutions amongst us, in the growing disposition on the part of professors to give liberally of their worldly substance for the promotion of the Redeemer's cause. We are persuaded that where religion is experienced in its power, there wealth will always be considered as granted with the express provision that a portion must be devoted to the Lord. They who do not act according to this provision, clearly prove that they love their money more than their God and Saviour.

4. *Public Morals* are decidedly better than they were some time back throughout the Church—but particularly in the Presbyteries of Niagara, Onondago, Bath, Albany, Long-Island, Lexington, Transylvania, and the cities of Philadelphia and New-York. In these the improvement has been specially observed—though in other Presbyteries and places it is progressing. We feel constrained here to mention, and we do it with pleasure, that in those states

where slavery unhappily prevails the negroes are treated with more attention than heretofore, and increasing exertions are made to promote their comfort and correct their vices, which are the natural result of their state of bondage.

5. God has been pleased to grant unto several of our Congregations a time of refreshing from his presence. The Assembly feel considerable difficulty in selecting from the number of *revivals* which have occurred, those especially deserving notice; for they are not furnished with statistical information as it respects the population of the different places. Whilst they desire to mark with peculiar attention all the gracious dealings of God towards our fallen race, they feel it to be their duty to discriminate between those which partake of an ordinary character and those which are more than ordinary. Inattention to this rule, they are persuaded is calculated to reduce all God's gracious dealings to a level, which must have a corresponding effect upon the thanks and praises of his people. The Presbyteries which have been blessed with revivals are Cayuga, Champlain, Columbia, Jersey, West Lexington, and Concord. Of these the most extensive have occurred in the first, where, out of twenty-six Congregations, seventeen have been visited with the outpouring of the spirit, and nearly 800 added to the Church on confession. Of these seventeen, the trophies of divine grace have been most numerous in the Congregations of Ithaca, Lansing, Aurelius, but chiefly Auburn.

In the Presbytery of Jersey, the congregations of Bloomfield, Connecticut Farms, Newark, Elizabethtown, Orange, and Patterson are gathering in the fruits of the revival of last year. The congregation of Rockaway and the second church in Woodbridge, of this Presbytery; the congregations of De Kalb, Malone and Russel, in the Presbytery of Champlain; Mount Pleasant, Stoner Mouth, Paris, Concord, Hemingsburg, and Smyrna, in the Presbytery of West Lexington; Bullock's Creek, Salem, Beersheba, Bethesda, Bethel Olney in the Presbytery of Concord; Pittstown and Bolton in the Presbytery of Columbia, have been favoured with special revivals. The character of these revivals has been such as to prove them divine. The subjects have conducted themselves with that propriety and decorum which always characterize the work of God: and after obtaining a good hope of acceptance, have walked in the ways of the Lord blameless.

The General Assembly feel thankful that they can, without being charged with enthusiasm, say, *the interests of the Redeemer's Kingdom have advanced throughout their bounds.* It is true the number of revivals is not so great as in some former years—but the fruits of these revivals remain in their beauty and usefulness to gladden our hearts. They who have been called into the Church from the world, adorn the doctrine of God our Saviour. This we consider as a subject of congratulation and praise; for it is an indubitable truth that on the consistent deportment of professors of religion, under the divine blessing, depends the successful recommendation of its claims to the world. "Let your light, (such is Christ's command,) so shine before men, that they seeing your good works may glorify your Father who is in heaven." "We therefore exhort you brethren, partakers of the heavenly calling, that you walk worthy of your high vocation." Whilst you earnestly and perseveringly seek for the salvation of sinners, do not neglect your own growth in grace and the knowledge of the Lord Jesus. The age in which we live is correctly denominated *the age of action.* So numerous are the associations for promoting the cause of truth, and so assiduous are the exertions of its friends to ensure success, that more than ordinary diligence is necessary to take heed to ourselves. There is a splendour which this universal and increasing action in the Church reflects upon individual character, that may so far dazzle the spiritual perception, and taint the spiritual taste, as to give the adversary a real advantage over those very persons who are attacking his kingdom, and circumscribing his power. Be much engaged in your closets, examining the state of your own hearts, and the nature of your motives. Do still more for God in the world than you ever have done; but connect with this, an increasing attention to your personal sanctification. Forget not that it is indispensably requisite for you to cultivate

purity of intellect, as well as purity of affection. No attention to the latter will, or can compensate for neglect of the former. Such neglect has, in too many instances already in different parts, caused a conformity of conduct to the maxims of the world. It is not sufficient for the professed believer to keep within the established rules of conducting social business, or the statute laws of the land; he must, in spirit and in deportment, do unto others as he would wish to be done by himself, under similar circumstances. His morality must be *Christian* morality, the legitimate fruit of his actual union with Him who is "holy, harmless, undefiled, separate from sinners, and made higher than the Heavens." Remember that "the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost: for he that in these things *serveth Christ* is acceptable to God; and approved of men."

In the bounds of the General Associations of Connecticut, Massachusetts, and New Hampshire, and the General Convention of Vermont, nothing has occurred of special importance since the last report. The Churches are reaping the fruits of past revivals; the cause of Religion is advancing; error and vices are losing ground. *The Theological Seminary in Andover has eighty students preparing for the work of the Ministry.*—The various Institutions which have been established in past years for the promotion of Religion are prospering. We rejoice in the progress of truth among our Congregational Brethren, and pray that God may continue to bless them.

In the conclusion, the Assembly adopt the language of the Psalmist, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory." Amen, and Amen.

Published by order of the General Assembly,

Attest,

WILLIAM NEIL, *Stated Clerk.*

Philadelphia, May, 1818.

MISSIONARY INTELLIGENCE.

From the London Evangelical Magazine.

INDIA.

Extract of a letter from Messrs. Loveless, Knill, and Mead, Madras, September 5, 1817.

With gratitude we record the loving kindness and tender mercies of our God: his hand has been stretched over us for good: your prayers have been answered: we are still alive and well: and very busily engaged—new fields of labour are opening to our view continually: and the desire of our souls is to approve ourselves unto God as his faithful and devoted servants.

As it regards our labours, we hope we have left nothing undone, as far as health and ability would permit. Learning the language has been our every-day work: visiting the schools has been our constant employ—to visit the dying bed, and direct the departing spirit to the Saviour, has been our office: preaching the gospel from four to eight times every week; holding public meetings for prayer and exhortation three evenings in the week regularly; and endeavouring to stir up our friends to assist in the great work, by every means which our hands or tongues could frame, or our hearts devise, has been our constant aim.

May 14 and 15. Held our Missionary Meeting. Brothers Rhe-

nus and Gordon preached. This is our grand festival. It is truly Catholic. All unite.

'Then sects, and names, and parties fall.'

It is impossible to describe the feelings which were excited on this memorable occasion. Think, dear Sir, what you and the other good fathers of the Society would have experienced at passing through the streets of Madras to the chapel. We see you proceeding solemnly through a host of people; your ears are filled with the buz of commerce: at your right hand is a devotee standing upon spikes; on your left, is a temple, where the worshippers of idols are adoring the work of their own hands; while before you is a procession with drums, trumpets, torches, and idols: then longing for a place where to vent your sighs, you behold a tabernacle for the Lord of hosts: you enter, and with rapture hear a brother say, 'For Zion's sake, I will not hold my peace; and for Jerusalem's sake, I will not rest,' &c. Isa. lxii. 1. (*Rhenius' text.*) Would you not have exclaimed, 'Bless the Lord, O our souls, and all that is within us, bless his holy name!' and leaving us your mantle, as it dropped from your ascending spirit, we should have heard you say, 'Now we depart in peace, for our eyes have seen thy salvation.'

Aug. 21. Attended, as usual, to the daily work (language:) at 4 P. M. went to Triplicani;—a mussulman's feast;—great bustle;—hastened to the Brahmans' streets, of which there are four;—saw a great many of these holy men. Their tank is amazingly large; situated in the middle of a large square neatly built, with flights of steps on all sides for the accommodation of the people. In the middle of the water is a sacred place highly decorated, built for the reception of the god, when he takes his annual round. In this place he stops for several days in the month of June, being carried from the temple every morning on a raft, and sent back in the same way at night. The Pagoda attached to this is very large; it is indeed a prodigious pile of sculpture, descriptive of every animal created by God, or which fallen man in his vain imagination could conceive. Alas, what is man when God departs! Here indeed they worship the creature instead of the Creator. *Not less than two hundred monkeys are sacred to this Pagoda*; and are fed by the offerings of the people. Great veneration is paid to this animal, as one of their incarnations was a great monkey.

My chief design in visiting this place was to open a school, and to get familiar with the people. Thus far I succeeded, though the owner of the room would not permit me to enter till he had removed, lest I should defile him. A great many Brahmins came around me, looked strange at first, but when I took leave they appeared very kind and obliging.

On the first of Sept. this school was opened, which makes the number of our schools not less than nine. Two large English schools of about two hundred boys and girls are there supported by kind

and liberal friends. Two native schools, supported by a friend of missions. The other five are supported by the Society.

Brother Hands, on his way home to Bellary, writes to brother Loveless thus :

Bangalore.

‘The poor soldiers of the 69th were greatly rejoiced to see me. I have preached to them thrice, and trust the Lord was with us. Great numbers attended. The ordinances of the gospel were refreshing. I hope my visit has been a blessing to many.

‘Soon after I ascended the Ghauts, I got among the Canaree people, and in every place I halted I endeavoured to make known the glad tidings of the gospel.—Great numbers in every place attended; and almost always after preaching in the street, I was followed home by numbers who desired to know more fully what they had heard; in most places I was entreated to stay longer. They are every where exceedingly eager to obtain the Canaree Tracts, and I am distressed that I am not able more liberally to supply them.’ He also speaks in the highest terms of officers and other gentlemen, who have treated him on his journey with the kindness characteristic of Britons.

At Seringapatam there are a few country-born young men, who from time to time have been encouraged by brother Loveless to seek the Lord. He has supplied them with Burder’s and Cennick’s sermons, and books of all descriptions suited to their circumstances. They write to him in the most humble and spiritual manner, and appear like plants of the Lord’s right hand planting, in the midst of a desert wilderness. Brother Hands has engaged to see these young men, and we anticipate a pleasing account respecting them.

Through the aid of a kind friend we have lately employed a *Reader* free of expense to the Society. He is a respectable native Christian, one of good Mr. Gerricke’s people, a teacher in the College, and has expressed a desire to be employed some way or other with us. He was Mr. Meade’s teacher; and since brother Mead’s departure, we have engaged him every evening to read the New-Testament in his house, or by his house-side. Many have attended.

Sept. 26. Yesterday was to us a very memorable day indeed : a Bible Association was begun at the Missionary Chapel. Brother Knill preached previous to the meeting from John v. 39. After sermon brother Loveless was called to the chair—*Rules* adopted—President, Treasurer, Secretary, and Committee appointed, and about 70 pagodas were given as donations. We cannot but hail it as another trophy of redeeming love which shall bring much glory to our matchless Redeemer.

VIZAGAPATAM.

Extract of a letter from Mr. Dawson, July 7, 1817.

It is truly painful to witness their superstitions and abominable practices, and not be able to point out to them a more excellent mode of worship, and a better system. How you would be astonished to see their zeal, ardour, constancy, and regularity, in observing their stated seasons for devotion in honour of their vile deities! I can assure you, that the good people in England do not exceed the natives of India in zeal and punctuality in observing anniversaries.

My teacher is a Brahmin of high caste, and has a good knowledge of the language: we converse daily on the Hindoo religion and customs; by which I acquire the language, and much information respecting their religion. I have lately adopted a plan which I find of great advantage; that is, asking questions, and writing them, with his answers, which I afterwards correct, and hope these will be of great use to me when I am able to talk with the people. The subjects are—the Gentoo Books, their authors and subjects—the Hindoo Idols, Temples, and Feasts—the Gentoo account of the creation of the World, its preservation and final destruction—the Origin of Castes, numbers, and distinction—the life of a Brahmin from his birth to his death; all the ceremonies performed by relations and others, and all that he observes himself—the period when all the natives of this country will become one caste. A Saviour, they say, is to come into the world, who is to write a true book, and teach all the people, and go about to cure the diseased, and pray to God in the behalf of sinners. He is to remain on earth several thousand years. The Brahmins' description of heaven and hell has afforded many inquiries.

Oct. 2. The returns from our English and native schools were 370 in attendance; this, with our Sabbath school, makes about 400 poor children under our care every week, who are taught the glorious news of salvation as revealed in the Bible. The last lesson the native children learned to repeat without book was John iii. from 16 to 26 ver.—the very marrow of the Gospel.

 DEMERARA.

Mr. Elliot says, 'I am engaged on the west coast of Demerary River, in general, three Sundays out of four. The Lord has blessed my labours with great success in this part of the colony. Many, I trust, have been called out of heathen darkness into his marvellous light.

'I go to the Arabian coast frequently.—This is an important station for a missionary. The estates are large, and the population great. I am told that I may have access to 16,000 negroes. There are also six or seven Indian settlements in the neighbour-

hood. I once hoped that the Essequibo River might have been crossed with almost as much ease as the Demerary River; in that case I could have divided my labours, and have preached on them alternately, but this appears to be impracticable."

In another letter, he says, "On the west coast of the Demerary River there are nearly 9,000 negroes, and I think more than half of them have, at different times, attended the preaching of the gospel. The greater part of them have an opportunity of hearing the Scriptures read, of being catechised, and attending the prayer-meetings three or four times a week. I have appointed among the negroes 15 catechists, by whose means some hundreds of the children, and some thousands of the adults, hear the Scripture read, and learn the catechism. You might travel among the estates for several miles, and instead of hearing the song of the drunkard, you might hear the voice of praise and thanksgiving; and which is still better, a great and happy change has taken place in the morals of many of the negroes." This, however, is deplored in the public newspaper. "Formerly," says the editor, "when the negroes returned from their work, they could sing their country song, dance their country dance, and take their rum with cheerfulness; but now they are *poor, dull, miserable psalm-singers.*"

It appears that the public newspaper has lately abounded with the most abominable calumnies against the missionaries, so as to oblige them to enter an action against the printer for defamation. "It is asserted," say two of the missionaries, "that we are spies, traducers, troublesome and ungrateful sojourners, whose doctrines and conduct tend to excite insubordination and rebellion among the slaves."

EDUCATION OF HEATHEN YOUTH.

The Juvenile Hindoo Society of the city of New-York have contributed thirty dollars, to be sent to the Rev. Mr. May, at Chinsurah, for the purpose of educating a Heathen youth in Hindostan in the principles of the Christian Religion.

AMERICAN BIBLE SOCIETY.

The printing-office, bindery, and depository of the American Bible Society are now concentrated in one building, situated in *Sloat-Lane*, facing Hanover-Square.

Applications for Bibles may be made at the office of the Agent in said place.

THE CHRISTIAN HERALD.

Vol. V.]

Saturday, June 20, 1818.

[No. 6.]

THE FIRST ANNUAL REPORT

OF THE

UNITED FOREIGN MISSIONARY SOCIETY,

*Presented at the Annual Meeting, held in the City of New-York
on Wednesday, May 15, 1818.*

THE United Foreign Missionary Society originated in an overture made by the General Assembly of the Presbyterian Church, to the General Synod of the Reformed Dutch Church, and to the Synod of the Associate Reformed Church, in the year 1816, on the subject of Missions to the Heathen.

In consequence of that overture, a Committee was appointed by the General Synod of the Reformed Dutch Church, at their annual meeting in June, to confer with a like committee which had been previously appointed by the General Assembly; and their first meeting was held in the city of New-York, in the month of October.* At that interview, the outlines of a Constitution for a Society; to embrace the Presbyterian, the Reformed Dutch, and the Associate Reformed Churches, was proposed and considered. Committees, composed of members of the Presbyterian and Dutch Reformed Churches, were appointed to confer with a similar committee, if such an one should be appointed on the part of the Associate Reformed Synod at their annual sessions in the month of May following. That Synod having accordingly appointed a corresponding committee, a fraternal meeting of the three committees was held in the city of Philadelphia in the month of May, 1817.

In that Convention, the Constitution was again considered, and, having been approved, was ordered to be transmitted to the highest Judicatories of the three denominations, for their sanction and patronage.

These Judicatories, having severally approved the Constitution, appointed a committee from each, to meet in the city of New-York on the 28th of July, 1817, for the purpose of organizing the proposed Institution.

In a large and respectable meeting of the friends of missions, convened by public notice, in the city of New-York, at the time aforesaid, the United Foreign Missionary Society was regularly organized, and went into immediate operation.

One of the first acts of the Board of Managers was, to direct their Secretary to open a correspondence with the London Missionary Society, the Baptist Missionary Society, the Methodist Missionary Society, the Church Missionary Society, and the Edinburgh Missionary Society, in Great Britain; the Netherlands Missionary Society, in Holland; the Board of Missions of the General

* The Associate Reformed Synod could not act in that year on the overture of the General Assembly, because the meetings of the two bodies were nearly simultaneous.

Assembly of the Presbyterian Church; the American Board of Commissioners for Foreign Missions; the Committee of Missions of the General Synod of the Reformed Dutch Church; and the Baptist Board of Foreign Missions in the United States; the Society of United Brethren in Europe and America; and such others as he might deem proper. This order has been complied with, and extended also to the Connecticut Missionary Society, and to the Society for propagating the Gospel among the Indians in North America, instituted at Boston in the year 1787.

Two thousand copies of the Constitution, connected with an address to the Public, have been circulated as extensively as possible among the Ministers of the three denominations.

This Address, after congratulating the Church on the formation of such an Institution, proceeds to point out its unutterable importance. Its arguments are drawn from the state of the heathen and antichristian parts of our world—from the commandment of Christ, and from the pleadings of Christian compassion.

It appeals to the understandings and hearts of those to whom it is addressed, and attempts to awaken the public mind out of that deep sleep, that torpor of feeling, that unaccountable—not to say criminal—apathy on this subject, which has hitherto so generally prevailed.

A printed circular, soliciting pecuniary aid, has also been forwarded to many Presbyteries and Classes connected with the Institution, and will as speedily as possible be transmitted to them all.

The Board of Managers, through their Standing Committee of Missions, have appointed agents to itinerate in various parts of the United States. These agents are authorized to solicit donations, and to form Auxiliary Societies. They have appointed the Rev. Dr. Alexander Proudfit, of Salem, Washington County, in the State of New-York, to itinerate in the northern and western parts of that State; the Rev. John H. Rice, of Richmond, Virginia, to intine-rate in the south and west of Virginia; the Rev. Stephen N. Rowan, to visit the States of North and South Carolina, and Georgia; and the Rev. Elisha P. Swift, to itinerate in any part of the United States.

These gentlemen have accepted their appointments, and are either preparing for, or have already entered upon their respective agencies.

A communication, under date of the 20th of February last, has been received from the Board of Directors of the New-York Missionary Society, stating that a Committee had been appointed by them to confer with a like Committee of the Board of Managers of the United Foreign Missionary Society, on the subject of transferring to this Board *all the concerns of that Society*, on certain conditions, and proposing, if these terms should be accepted, to recommend this measure to the New-York Missionary Society, at their next Annual Meeting.

A Committee on the part of the Board having been appointed,

and having conferred with the Committee of the Board of Directors aforesaid, brought in the following report : namely—

“That the Board of Directors of the New-York Missionary Society, on the ground of the similarity of objects of the two Institutions, and for other reasons, are willing to transfer to the United Foreign Missionary Society their books and papers, their missionary stations, their Missionary and Teacher, and all their funds, on the following conditions: namely—

I. That this Society, in the event of said transfer, shall keep the covenant existing between the New-York Missionary Society and the Tuscarora nation of Indians.

II. That they pay the salaries of their present Missionary and Teacher, conformably to existing stipulations, as long as they shall continue at their present stations.”

These conditions, in behalf of the United Foreign Missionary Society, were accepted by the Board, provided the New-York Missionary Society should agree to the transfer proposed by their Directors.

A letter, dated April 25, has since been received from the Secretary of the Board of Directors aforesaid, stating that their proposals had been laid before their Society, on the 7th instant, and that in consequence of some difficulties in relation to their covenant with the Tuscaroras, the subject was postponed until a future meeting, to be called at the discretion of the Directors.

As the power of this Society to act upon a large scale in the missionary cause, will very much depend on the number and efficiency of auxiliary Institutions, The Board of Managers have caused to be drafted the *Plan of an Auxiliary Society*, which will be published with this Report, and which they earnestly recommend to be adopted by all those who may hereafter co-operate with us in missionary labour.

The following alterations in the *Constitution* have been proposed by the Board of Managers, which, if approved by the Society, will be laid before the highest Judicatories of our Churches, and if acceded to by them,* will be adopted : namely—

I. That the third article be so altered as to make the whole number of Managers eighteen, instead of twelve, exclusive of the officers.

II. That to the fifth article be added the following clause, viz. “And any person presenting to the Society a donation of not less than \$100, shall be a Director for life, and entitled to a seat and vote in the Board of Managers.”

III. That an article be added after the fifth of the original instrument, to read thus : The President, Treasurer, and Secretary of Societies auxiliary to this, shall be ex-officio members of the Board of Managers.

A letter has been addressed by the Committee of Missions to Governor Edwards, of the Illinois Territory, to obtain information

* The first and third alterations have been acceded to by the highest Judicatories of the three denominations. The second was disapproved of by two of them.

from him on Indian affairs, with a view to the establishment of a mission in that country; to that letter no answer has yet come to hand. A letter has been received from the Rev. Gideon Blackburn, of Tennessee, stating that he had been engaged in collecting information respecting the Indian nations, from Lake Michigan to the heads of Red River, and that the number of souls is computed to be 194,087.

Some pains have been taken to call our youth, and especially those who are in the schools of the prophets, to the honours and dangers of the missionary life.

The Chairman of the Committee of Missions has been requested to send to the Theological Seminaries of Princeton, New-Brunswick, and New-York, as many copies of the Address of the Board of Managers as he should see fit, accompanied with a letter affectionately soliciting the students in those seminaries to institute the solemn inquiry, whether it is not the duty of some of them to engage in missionary efforts under the direction of the Foreign Missionary Society. He has also been requested to prepare for publication a short tract on the subject of Missions, addressed generally to the pious youth of our country.

The Board of Managers acknowledge with pleasure the receipt of several printed copies of the last annual reports of the New-York Missionary Society, the Young Men's Missionary Society, and the Evangelical Missionary Society of Young Men, all of the city of New-York.

Information has been received from the Secretary of the Northern Missionary Society in the state of New-York, announcing that it has become an auxiliary to this Institution. An official letter has also been received from Miss Catharine Weher, of Kingston, in the state of New-York, announcing the formation of a Female Society auxiliary to this, and enclosing a donation of sixty-six dollars.

A letter has been received containing sundry resolutions of the Associate Reformed Presbytery of Saratoga, in the state of New-York, expressive of their high approbation of this Society, and giving an account of measures taken by them to promote its interests. A letter has also been received from the Board of Directors of the Young Men's Missionary Society in the city of New-York, enclosing a donation of one hundred dollars. Another letter has been received from a Committee of the Young Ladies of Chartiers congregation, Washington County, Pennsylvania, enclosing the sum of thirty-one Dollars, for the purpose of constituting their Pastor, the Rev. Dr. John McMillin, a member of this Society for life.

The Board of Managers will not conceal from their brethren, that a delay has taken place in many Presbyteries and Classes to act upon the application recently made to them for pecuniary aid. Sufficient reasons have doubtless existed to justify the delay; we cannot, however, but view it in its present aspect as a subject of regret.

The Board have adopted measures to have this subject brought before the highest judicatories of our churches at their next annual sessions, and have no doubt but some general plan will be by them devised for carrying the desired object into effect.

The money collected thus far for Missionary purposes, amounted, by the last Report of our Treasurer, to the sum of fourteen hundred and fifty-three dollars.

From the statement that has now been given, it will appear that this Society has been engaged during the past year, not so much in acting as in preparing for action.

From the magnitude of the work in which we are engaged, the necessity of exciting a warm and extensive interest in its behalf, the time occupied in exploring the most promising regions of Missionary labour, in calling youth to the Missionary field, and in raising the necessary funds for their support, it might be calculated that months would elapse. Months have accordingly elapsed in preparation.

Permit us, brethren, under these circumstances, to call your attention once more to the state of the heathen and antichristian sections of our globe. Look at the maps of Asia, of Africa, of America, and even of a part of Europe itself, and see how far the god of this world has extended his dominion. Stretch your mental vision far as it can reach, and survey the immeasurable fields whitening to the harvest! Behold nations, numerous as the sands of the sea, rising into being, living without God, and dying without hope!

When we contemplate their situation, brethren, we are reminded of our own idolatrous origin. Can we forget the time when our ancestors first saw the heralds of the cross?—first turned a listening ear to the soul-arresting message they delivered, and bowed to the overpowering majesty of truth? That era is to us memorable indeed! Had not those messengers of peace been willing to land upon inhospitable shores—to meet the averted eye—the finger of scorn—the scowl of bigotry—and even the arm of violence itself, our fathers had, humanly speaking, never heard the Gospel. Those who sent out these men acted in Christian character. The command of their Saviour had not only fallen upon their ears, but had vibrated upon the chords of their hearts. And the Missionaries themselves, though standing, in spiritual things, on high and sheltered ground, yet when they realized the state of the heathen, and evidently saw them perishing in their sins—scorning mercenary calculation and personal fear, they nobly resolved to rescue them, or to perish in the attempt.

The causes which impelled them to action still exist with undiminished force. May God now give to the Church, by the outpouring of his Spirit, minds that shall feel, and hearts that shall beat in unison with theirs. We have no prophetic powers, brethren, and yet will not hesitate to predict, that our Missionary zeal must rise many degrees higher than its present elevation before we can calculate upon its extensive and powerful agency in the heathen wil-

derness. It is consoling, however, to reflect, that the heathen of our day are as easily brought over to the knowledge of the truth, as the heathen of the apostolic age. Having the command of God for Missionary efforts, we may certainly calculate upon success. All then that appears necessary for the Church to perform, is to say that these efforts shall be made.

We cannot close this Report without making another appeal to the Christian youth of our country.

What cause of congratulation would it be, if God at this very time should pour out upon them a Missionary spirit! The cause of Missions in our land is at this moment pining for the want of suitable Missionaries.

Our American youth have in other concerns shown themselves equal to the most arduous undertakings. The brows of many are entwined with laurels, the reward of intrepidity and talents in the tented field, or upon the mountain wave. And are there none who are ambitious of the Missionary crown? Shall our youth be for ever dazzled with the splendour of this world, and lose sight of the kingdom of God?

Although our Eastern Churches have done something in the Missionary cause to Redeem the American character, yet nothing has hitherto been attempted in our country that is either proportioned to its population or its means.

The glory of this work, we fear, is not sufficiently appreciated. What great and good men think of it is well expressed in a letter written by the Archbishop of Canterbury, at the commencement of the last century, to the Christian Missionaries at Tanjore. "*Your province, brethren,*" said he, "*your office, I place before all dignities in the Church. Let others be pontiffs, patriarchs, and popes; let them glitter in purple, in scarlet, or in gold: let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee: ye have acquired a better name than they, and a more sacred fame; and when that day shall arrive, when the Chief Shepherd shall give to every man according to his work, a greater reward shall be adjudged to you. Admitted into the glorious society of the prophets, evangelists, and apostles, ye, with them, shall shine like the sun among the lesser stars in the kingdom of your Father for ever. O happy men, who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching! Happy men, to whom it shall be given to say before the assembly of the whole human race, 'Behold us, O Lord, and the children whom thou hast given us.' Happy men, who, being justified by the Saviour, shall receive in that day the reward of your labours, and also shall hear that glad encomium, 'Well done good and faithful servants, enter ye into the joy of your Lord.'"*

The Board of Managers offer to the Almighty God their fervent prayer, that many such stars may arise and shine in the firmament of the Church, and of the world. They are encouraged the more to hope for such an event, when they consider how many schools of the prophets have recently been reared in the midst of us, and how

many of our youth are at this moment preparing for the service of their Redeemer. May the angel flying through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, soon reach the utmost limits of his destination; and may our ears soon be saluted with the joyful sound from every region under heaven, of—"Now is come salvation and strength, and the kingdom of our God, and the power of his Christ;"—"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

By order of the Board of Managers,

PH. MILLEDOLER, *Cor. Secretary.*

Board of Managers Elected 13th May, 1818.

Stephen Van Rensselaer, Esq., *President*; Robert Lenox, Esq., Peter Wilson, L. L. D., Rev. Ashbel Green, D. D., Rev. John H. Livingston, D. D., Rev. Alexander Proudfit, D. D., *Vice Presidents.* Rev. Philip Milledoler, D. D., *Cor. Secretary*; Zechariah Lewis, *Recording Secretary*; Divie Bethune, *Treasurer.*

Other Managers.

Rev. Edw'd. D. Griffin, D. D., Rev. James Richards, D. D., Rev. John B. Romeyn, D. D., Rev. Gardiner Spring, Rev. Stephen N. Rowan, Rev. R. B. E. M'Leod, and Messrs. Rensselaer Havens, John E. Caldwell, Guysbert B. Vroom, Isaac Heyer, Henry Rankin, and John Borland.

By the Treasurer's account it appears, that the amount received by him during the past year for the Society, for subscriptions, donations, and congregational collections, is - - - \$ 2,732 34

And that the amount expended is - - - 154 08

Leaving a balance in his hands of - - - 2,578 26

DEAF AND DUMB ASYLUM AT HARTFORD.

On Thursday the 28th of May the preceptors of this interesting Institution made a public exhibition of the attainments of their pupils. It was held in the Brick Meeting-house in that city, in the presence of the Governor and both houses of the General Assembly, and a large collection of people of both sexes, from that and the neighbouring towns. Under the care of the Directors, who have ever watched over the interests of the Asylum with paternal solicitude and diligence, a stage was prepared for the pupils, with the necessary accommodations for writing, on which they were arranged with their respective preceptors.

The two houses of the Legislature adjourned at 4 o'clock, and attended at the meeting-house. The exercises were opened with prayer by the Rev. Mr. Flint. Mr. Laurent Clerc, one of the Instructors, himself deaf and dumb, then presented to the audience a manuscript, which, by gestures perfectly intelligible, he signified was an address which he wished to make them, and then handed it to Mr. Gallaudet, the Principal Preceptor, to read. The following is a copy of that paper, which is entirely the original production of Mr. Clerc.

who was born deaf, and has never heard a sound or uttered the simplest phrase of speech. He was eight years a pupil of the celebrated Abbe Sicard, who now presides over the Royal Institution for the Deaf and Dumb in Paris, in which Mr. Clerc has been eight years a teacher. The Connecticut Asylum for the relief of these children of misfortune, held a public examination of the pupils on the 28th of May, and at the request of the Directors, Mr. Clerc prepared this address, which was delivered by Mr. Gallaudet, who takes this mode of informing those who may peruse it, that a very few alterations have been made in some idiomatic expressions, but nothing which can affect the originality of its thought, language, or style.

Hartford, June 1st, 1818.

LADIES AND GENTLEMEN,

The kind concern which you were pleased to take in our public exhibition of last year, and the wish which you have had the goodness to express, to see it renewed, have induced me to comply with the request of the Directors of the Asylum, to deliver this address. I at first intended to write two or three pages, that I might not fatigue the attention of our auditors; but my thoughts have led me farther, and I flatter myself that you will attend to and keep the memory of these particulars, as a small token of our gratitude for all the favours which you have vouchsafed to confer both upon us and our pupils.

The origin of the discovery of the art of teaching the Deaf and Dumb is so little known in this country, that I think necessary to repeat it. Afterwards I will give you a hasty sketch of our system of instruction; then let you judge whether the opinion of some persons among you is correct, who believe that the sight of the Deaf and Dumb, or conversation about them increase their number, and at length make you appreciate the importance of educating these unfortunate beings.

A lady, whose name I do not recollect, lived in Paris, and had among her children two daughters, both Deaf and Dumb. The Father Famin, one of the Members of the society of Christian doctrine, was acquainted with the family, and attempted, without method, to supply in those unfortunate persons the want of hearing and speech, but was surprised by a premature death, before he could attain any degree of success. The two sisters as, well as their mother, were inconsolable at that loss, when by divine providence, a happy event restored every thing. The Abbé de L'Epée, formerly belonging the above mentioned society, had an opportunity of calling at their house. The mother was abroad, and while he was waiting for her, he wished to enter into conversation with the young ladies; but their eyes remained fixed on their needle, and they gave no answer. In vain did he renew his questions, in vain did he redouble the sound of his voice, they were still silent, and durst hardly raise their heads to look at him. He did not know that those whom he thus addressed were doomed by nature never to hear or speak. He already began to think them impolite and uncivil, and rose to go out. Under these circumstances, the mother returned, and every thing was explained. The good Abbé sympathized with

her on the affliction and withdrew, full of the thought of taking the place of Father Famin.

The first conception of a great man is usually a fruitful germ. Well acquainted with the French grammar, he knew that every language was a collection of signs, as a series of drawings is a collection of figures, the representation of a multitude of objects; and that the deaf and dumb can describe every thing by gestures, as you paint every thing with colours, or express every thing by words: he knew that every object had a form, that every form was capable of being imitated, that actions struck your sight, and that you were able to describe them by imitative gestures: he knew that words were conventional signs, and that gestures might be the same, and that there could therefore be a language formed of gestures, as there was a language of words. We can state as a probable fact, that there was a time in which man had only gestures to express the emotions and affections of his soul. He loved, wished, hoped, imagined, and reflected, and the words to express those operations still failed him. He could express the actions relative to his organs; but the dictionary of acts, purely spiritual, was not begun as yet.

Full of these fundamental ideas, the Abbé de L'Épée was not long without visiting the unfortunate family again; and with what pleasure was he not received! He reflected, he imitated, he delineated, he wrote, believing he had but a language to teach, while in fact he had two minds to cultivate! How painful, how difficult were the first essays of the inventor! Deprived of all assistance, in a career full of thorns and obstacles, he was a little embarrassed, but was not discouraged. He armed himself with patience, and succeeded, in time, to restore his pupils to Society and Religion.

Many years after, and before his method could have attained the highest degree of perfection of which it was susceptible, death came and removed that excellent father from his grateful children. Affliction was in all hearts—Fortunately the Abbé Sicard, who was chosen for his successor, caused their tears to cease. He was a man of profound knowledge, and of a mind very enterprising. Every invention or discovery, however laudable and ingenious it may be, is never quite right in its beginning. Time only makes it perfect. The clothes, shoes, hats, watches, houses, and every thing of our ancestors, were not as elegant and refined as those of the present century. In like manner was the method of the Abbé de L'Épée. Mr. Sicard reviewed it, and made perfect what had been left to be devised, and had the good fortune of going beyond all the disciples of his predecessor. His present pupils are now worthy of him, and I do not believe them any longer unhappy. Many are married, and have children endowed with the faculties of all their senses, and who will be the comforters and protectors of their parents in their old age. (The United States is the first country where I have seen one or two deaf and dumb fathers, some of whose children are deaf and dumb like themselves. Will this prove that the Americans are worse than Europeans? By no means. It

is the result of natural causes, which I shall explain hereafter.) Many others of the deaf and dumb are the instructors of their companions of misfortune. Many others are employed in the offices of government and other public administrations. Many others are good painters, sculptors, engravers, workers in Mosaic; while others exercise mechanical arts; and some others are merchants, and transact their own business perfectly well: and it is education which has thus enabled them to pursue these different professions. An uneducated deaf and dumb would never be able to do this. Let us now speak of instruction, and say what Mr. Sicard did while teaching me. By reading or hearing this, you may pretty well judge how we teach the American deaf and dumb.

The sight of all the objects of nature which could be placed before the eyes of the deaf and dumb, the representation of those objects, either by drawing, by painting, by sculpture, or by the natural signs, which the deaf and dumb employ or invent themselves, or understand with an equal facility: the expression of the will and passions, by the mere movement of the features, combined with the attitude and gestures of the body; writing traced, or printed, or expressed by conventional signs for each letter, or even simply figured in the air, offered to Mr. Sicard many means of instructing those unfortunate beings to whom he had resolved to devote his life. He afterwards discovered, by his own experience, that it was possible to make the deaf and dumb speak by the imitation of the movement of the organs of speech, a movement which the eye alone enabled them to conceive and transmit to their understanding. He saw that they could thus comprehend and express the accents of words which they did not understand. But this artificial speech not being susceptible among the deaf and dumb—of complete improvement, nor of modification and regulation, by the sense of hearing, is almost always very painful, harsh and discordant, and comparatively useless. It has neither the rapidity nor the expressiveness of signs, nor the precision of writing. This artificial part of instruction of the deaf and dumb, therefore, appeared to him very limited, and of little advantage.

Nevertheless, he saw with great interest, when in England with myself, the degree of perfection with which this mechanical movement had been able to imitate speech, according to the method of Mr. Braidwood, and by the talent and care of Dr. Watson, in London. He heard several of their pupils, in whose voice there was not any thing very disagreeable. Dr. Watson observed to Mr. Sicard, that this artificial speech was a medium which was found peculiarly useful for the deaf and dumb among the poor, because the children of this description are placed in manufactories, and are thus enabled to communicate more easily with their masters. This motive of convenience appeared to Mr. Sicard to deserve the greatest attention; but if the question regards the opening of the understanding of the deaf and dumb, as to the important end of giving them in society the same rank they would have if they were not deprived

of the sense of hearing and the use of speech, his own experience and that of his pupils themselves demonstrated fully to him, that nothing can supply to them the place of their natural language, the language of signs, of which all languages spoken or written, are no more to them than translations.

The language of signs, then, ought to fix the attention of every enlightened man who makes it his study to improve the various parts of public instruction; this language, as simple as nature, is capable of extending itself like her, and of attaining the furthest limits of human thought. This language of signs is universal, and the deaf and dumb, of whatever country they may be, can understand each other as well as you who hear and speak, do among yourselves.—But they cannot understand you; it is for this reason that we wish to instruct them, that they may converse with you by writing in the room of speech, and know the truths and mysteries of religion.

Mr. Sicard's first steps, and even the difficulties presented to him by his pupils, made him soon feel the necessity of proceeding according to the strictest method, and of fixing their ideas as well as the knowledge they were progressively acquiring, permanently in their memory, so that what they already knew, might have an immediate connection with what they were to learn; his pupils, unable to comprehend him, if the instruction which he wished to give them did not coincide with that which they had received before; for thus they stopped his progress, and he could not accomplish his purpose but by resuming the chain of their ideas, and constantly following the uninterrupted line from the known to the unknown. It was thus that he succeeded in making them comprehend the language of the country in which he instructed them. This natural method is applicable to all languages. It proceeds by the surest and shortest way, and may be applied to all the channels of communication between one man and another.

It is by this method that Mr. Sicard has brought the deaf and dumb to the knowledge of all the kinds of words, of which a language is composed, of all the modifications of those words, of their variations and different senses; in short, of all their reciprocal influence.

In this manner the nouns become to the deaf and dumb the signs of all the objects of nature; words, which indicate qualities, become the signs of the accidents, variations and modifications which they perceive in objects. Mr. Sicard has made them comprehend, that qualities may be conceived of as detached from the object; whereby the adjective is far better defined than in the grammar written for youth, and by which means, also, he has so very rapidly led them to the science of abstraction. Besides, Mr. Sicard has made them conceive, that the qualities, which, in their eyes, appeared inherent in the objects, could be detached from them by thought; but then it was necessary to unite them to objects, and they themselves pointed out the necessity of the junction by a line. Mr. Sicard has taught them that, in all languages, this line is translated by a word affirming existence; in French, by the verb *être*; in English, by the verb *to be*. Tree—green, or tree is green,

has equally represented to their minds the object existing in conjunction with its quality, or the quality inherent in the object.

Mr. Sicard has thus made them understand the nature of the verb, and by making them afterwards comprehend that the verb could express either an existence, or an action present, past, or future, he has led them to the system of conjugation, and to all the shades of past and future, adopted in all the various languages written or spoken; an admirable system, in which the influence of the genius and of the thoughts of ages is perceptible.

It is to this system, which embraces all possible combinations, and which unites all thoughts, that the language of the deaf and dumb accommodates itself with wonderful facility. The proofs of this assertion, given by Mr. Sicard's pupils, must astonish even the best informed men.

By the same method of proceeding from the known to the unknown, he has subsequently brought to the perception of his pupils, the characters, use, and influence of all the other words, which, as parts of speech, unite, modify, and determine the sense of the noun, the verb, and the adjective.

It is thus that at length Mr. Sicard has led his pupils to analyse with facility the simplest propositions, as well as the most complicated phrases and sentences, by a system of figures, which, by always distinguishing the name of the object which is either *acting*, or receiving the effect of an action, the verb and its government direct, indirect, or circumstantial, embraces and completely displays all the parts of speech.—The use of this method, when generally adopted, will simplify the rules of grammar in all languages, and facilitate, more than any other method, the understanding and translating, both of modern and ancient languages.

This is the way by which Mr. Sicard has initiated his pupils into the knowledge of all the rules of universal grammar, applicable to the primitive expression of signs, as well as to all spoken and written languages.

But names do not only express physical objects; there are some which represent abstract objects. Whiteness, greatness, beauty, heat, and many other words, do not express objects existing individually in nature, but ideas of qualities, common to several objects; qualities, which we consider detached from the objects to which they belong, and of which we make an intellectual substantive, created by the mind.—As soon as Mr. Sicard taught the deaf and dumb to comprehend that the will, which determines our senses and our thoughts, is not the action of a physical being, which can be seen and touched, he gave them a consciousness of their soul, and made them fit for society and for happiness. The affecting expression of their gratitude proves the extent of that benefit.

He advanced a step further, and the access to the highest conceptions of the human mind was opened to them. Mr. Sicard has found it easy to make them pass from abstract ideas to the most sublime truths of religion. They have felt that this soul, of which

they have the consciousness, is not a fictitious existence, is not an abstract existence created by the mind; but a real existence, which wills and which produces movement, which sees, which thinks, which reflects, which compares, which meditates, which remembers, which foresees, which believes, which doubts, which hopes, which loves, which hates. After this, he directed their thoughts towards all the physical existences submitted to their view through the immensity of space, or on the globe which we inhabit; and the regularity of the march of the sun and all the celestial bodies; the constant succession of day and night; the return of the seasons; the life, the riches and the beauty of nature;—made them feel that nature also had a soul, of which, the power, the action, and the immensity, extend through every thing existing in the universe;—a soul which creates all, inspires all, and preserves all. Filled with these great ideas, the deaf and dumb have prostrated themselves on the earth along with Mr. Sicard himself, and he has told them that this soul of nature is that God whom all men are called upon to worship, to whom our temples are raised, and with whom our religious doctrines and ceremonies connect us, from the cradle to the grave.

All was now done; and Mr. Sicard found himself able to open to his pupils all the sublime ideas of religion, and all the laws of virtue and of morals.

You see by the above particulars, ladies and gentlemen, what Mr. Sicard has achieved for his pupils. Their replies to the questions which have been proposed to them in France, sufficiently prove that they have run the career which I have above delineated. This career is that which a man, gifted with all his senses, and who is to be instructed, ought alike to run. The arts and sciences belong to the class of physical or intellectual objects; and the deaf and dumb, like men gifted with all their senses, may penetrate them according to the degree of intelligence which nature has granted them, as soon as they have reached the degree of instruction which Mr. Sicard's system of teaching embraces and affords.

Now, ladies and gentlemen, if you will take the pains of reflecting ever so little upon the excessive difficulties which this mode of instruction presents, without cessation, you will not believe, as many people in this country do, that a few years are sufficient, in order that a deaf and dumb person may be restored to society, and so acquainted with religion as to partake of it with benefit, and to render an account to himself of the reasons of his faith. You will notice, that the language of any people cannot be the mother tongue of the deaf and dumb born amidst these people. Every spoken language is necessarily a learned language for these unfortunate beings. The English language must be taught to the deaf and dumb, as the Greek or Latin is taught, in the Colleges, to the young Americans who attend the classes of this kind. Now, will you, ladies and gentlemen, give yourselves the trouble of in-

terrogating the Professors of the Colleges, and asking them the time required to put a pupil in a state to understand fully the Greek and Latin authors, and to write their thoughts in either of these languages, so as to make them understood by those who would speak these languages, then you would agree with me, that the Greek or Latin would not be more difficult to be taught to the deaf and dumb, than the English; and yet to teach the Greek and Latin in Colleges, the professors and pupils have, for a means of comparison, a language at hand, an acquired language, a mother tongue, which is the English language, in which they have learned to think; whereas the unfortunate deaf and dumb, in order to learn English, have not any language with which to compare it, nor any language in which they may have had the habit of thinking.—These unfortunates have for their native language but a few gestures to express their usual wants, and the most familiar actions of life. The Abbé de L'Epée demanded for the education of a deaf and dumb person, *ten years* of constant labour; and yet, after this labour of ten years, none of his pupils had as yet attained the highest degree of perfection. Will this prove that ten years of study will be required, in order that the American deaf and dumb entrusted to our care may finish their course of instruction? No, ladies and gentlemen, for them what would be the benefit of the perfection which Mr. Sicard has given to his method, and with whose system we are acquainted pretty well? I have the pleasure to inform you that the deaf and dumb of this country have very good natural talents, a great facility, an unusual ardour in learning, and an intensity of application which we have rather to moderate than to excite. The time which Mr. Sicard's illustrious predecessor thought necessary, will not then be required by us. From five to seven years only, is the time we wish they may pass with us, (especially if they come to the asylum young,) that they may truly improve in all the common branches of useful knowledge, after so painful and so hard a course of study, and that their teachers may see, with satisfaction, that they have not sowed on the sand.

What must I think of the vain presage which some people draw from certain accidents, purely fortuitous! I compare these birds of good or bad augury, who imagine that the sight of deaf and dumb persons multiply them, with those weak minds who fear beginning a journey on Friday, or who believe that the meeting of a weasel, the overthrowing of a salt-box, and the salt spread on the table, bring an ill-luck; or who fear hobgoblins, or who say that when there are thirteen persons at table, one of them is to die in the course of the year?

Every creature, every work of God, is admirably well made; but if any one appears imperfect in our eyes, it does not belong to us to criticise it. Perhaps that which we do not find right in its kind turns to our advantage, without our being able to perceive it. Let us look at the state of the heavens: one while the sun shines, another time it does not appear; now the weather is fine, again it is unpleasant;

one day is hot, another is cold; another time it is rainy, snowy, or cloudy; every thing is variable and inconstant. Let us look at the surface of the earth: here the ground is flat, there it is hilly and mountainous; in other places it is sandy; in others it is barren; and elsewhere it is productive. Let us, in thought, go into an orchard or forest. What do we see? Trees high or low, large or small, upright or crooked, fruitful or unfruitful. Let us look at the birds of the air, and at the fishes of the sea, no thing resembles another thing. Let us look at the beasts. We see among the same kinds some of different forms, of different dimensions, domestic or wild, harmless or ferocious, useful or useless, pleasing or hideous. Some are bred for men's sakes; some for their own pleasures and amusements; some are of no use to us. There are faults in their organization as well as in that of men. Those who are acquainted with the veterinary art know this well; but as for us who have not made a study of this science, we seem not to discover or remark these faults. Let us now come to ourselves. Our intellectual faculties as well as our corporeal organization have their imperfections. There are faculties both of the mind and heart, which education improves; there are others which it does not correct. I class in this number idiotism, imbecility, dulness. But nothing can correct the infirmities of the bodily organization, such as deafness, blindness, lameness, palsy, crookedness, ugliness. The sight of a beautiful person does not make another so likewise, a blind person does not render another blind. Why then should a deaf person make others so also? Why are we deaf and dumb? Is it from the difference of our ears? But our ears are like yours; is it that there may be some infirmity? But they are as well organized as yours. Why then are we deaf and dumb? I do not know, as you do not know why there are infirmities in your bodies, nor why there are among the human kind white, black, red, and yellow men. The deaf and dumb are every where, in Asia, in Africa, as well as in Europe and America. They existed before you spoke of them, and before you saw them. I have read, in a certain account of Turkey, that the great Sultan knowing not what to do with the deaf and dumb of his empire, employed the most intelligent among them in playing pantomimes before his Highness. The forty-two deaf and dumb who are here present, except four or six, had never seen each other before, and did not even imagine that there were any others besides themselves. Their parents probably imagined the same. It is not, then, the sight of them which can have produced them. I think our deafness proceeds from an act of providence; I would say from the will of God. And does it imply that the deaf and dumb are worse than other men? Perhaps if we heard, we might have heard much evil, and perhaps blasphemed the holy name of our Creator, and of course hazarded the loss of soul when departing this life. We therefore cannot but thank God for having made us deaf and dumb, hoping that in the future world the reason of this may be explained to us all.

The Bible, however, says that the doors of heaven will be opened to no one, unless he has fulfilled the conditions imposed by Jesus Christ. If, then, when the uneducated deaf and dumb appear before the supreme tribunal, they are found not to have fulfilled these conditions, they may plead: "Lord, we wished to learn to know you and to do what you had ordered; but it did not depend upon us. Our mind was buried in the deepest darkness, and no man raised or contributed to raise the veil which covered it, although it was in his power!" But let us hope, Ladies and Gentlemen, that this will not be the case. You are at peace with all the powers of Europe, and nothing abroad requires any sacrifice of your finances. May this happy state of things, therefore, while it permits you to improve the agriculture and manufactures of your country allow you, at the same time, to improve the welfare of some hundreds of individuals among your fellow-citizens! Doubtless you ought to use a wise economy in the distribution of the succour, for which the unfortunate sue from the national equity; doubtless you ought to refuse your charity to any establishment which, soliciting benevolence, would be a servant rather to pride than to humanity; doubtless you would have deserved well of your country by stopping with firmness, the first impulses of the sensibility of those among you who are ready to yield to pageantry and magnificence that which ought to be granted only to the most urgent needs. But are these truths applicable to an establishment of a nature like ours? I believe I can deny it. About one hundred deaf and dumb in the state of Connecticut, included in the two thousand spread over all parts of the United States, the greatest portion of whom are born in the bosom of indigence, and reduced to the most miserable condition, all deprived of the charms of society, all unacquainted with the benefit of religion, all more to be pitied than those who are bound by pure instinct, and holding nothing from man but the faculty of mere lively feeling; ought they then to be still longer neglected, eternally forgotten! They suspect, doubtless, all the extent of the deprivation they experience; every day they lament their unhappiness; but this is invisible, and the comfortable voice of reason neither comes to soften the rigour of their fate, nor alleviate the weight of their misfortune. Yet do not they form, like yourselves, a part of human kind? Are not the unhappy authors of their existence Americans like yourselves? On account of not having penetrated our benevolent views, some persons, instead of casting a kind look upon those poor beings, rose against our project; but we are persuaded that their hearts belied their attempt, and that even at the moment in which they thought of opening their lips to remove, from the great human family, beings whom every thing commands you to introduce therein, their arms were involuntarily opened to carry them back to it.

An uneducated deaf and dumb is a natural man, who attributes the whole good which he sees others do to the personal interest which governs them; who supposes in others all the vices which

he finds in his own soul. Often prone to suspicion, he exaggerates the evil which he sees, and fears always to be the victim of those who are stronger than himself.

While casting your eyes on so afflicting a picture, do you not, ladies and gentlemen, feel a strong wish, that the art of instructing beings as unhappy as the deaf and dumb, may receive all possible encouragement? Ah! what among the branches of your knowledge deserves more to interest government and literary bodies of men, devoted by their profession, to patronise all that can render men better and happier.

One institution for them in New-England would produce the most satisfactory result, and answer all your future expectations. In coming thus, to lay our pretensions before so enlightened an assembly as this, we have not suffered ourselves to disguise the fact, that we should have for judges persons to be regarded for their various and extensive information; but the desire of enriching our method of instruction with your observations has surmounted the fears which we had at first conceived. And we presume to reckon the more on your indulgence, as the progress of our pupils, which you are about to witness, is the fruit of only one year's labour, and the most constant and assiduous application.

LAURENT CLERC.

A class of the younger pupils was then called from their seats by their instructor, Mr. Woodbridge, and wrote with promptitude and accuracy terms and expressions which he dictated by signs. From single terms they proceeded to words and sentences which evinced a combination of thought and a clear possession of complex ideas.

The second class exhibited under the instruction of Mr. Clerc. By his direction they wrote the several organs of sense, described the operation of those organs, and the effects produced. He inquired of them, How many senses are there? They wrote *Five*. He next inquired, How many senses have you? They answered *Four*.—An answer with which the audience could not be unaffected. Various questions were proposed respecting natural objects, ordinary duties, and common events, to which their answers were correct and highly gratifying. The most of the inquiries were of a serious cast, which evinced in the pupils a knowledge of God, and the first principles of moral truth. Mr. Clerc manifested a strong apprehension lest his audience should be weary, and dismissed his class with a more limited performance than he would have gladly presented. The first class, consisting of five females and three males, were then introduced by Mr. Gallaudet; and a more interesting set of performers never appeared on any stage. A Roman Consul could ascend a stage and exhibit to wondering multitudes the plunder of desolated countries.—Here was a proof to every feeling heart, that the deaf and dumb of our race can be released from the moral and intellectual thralldom of ages, and be brought to the love of truth and the enjoyment of social blessedness.

Passing over such performances as were exhibited by the other classes, this class was directed to those which evinced, in the fullest manner, the powers of reasoning, reflection, and the expression of their thoughts. They would describe actions which they saw without any communication of expression. The instructor took a basket of fruit and bore it across the stage. They wrote *he carries the fruit*. The audience were informed that they could express an action in the different tenses of the verb. The instructor made signs on a lemon and peach, and directed them to the perfect tense. They wrote accordingly—*He had squeezed the lemon before he pared the peach*. And after other signs—*He had written the book before he brushed the hat*. There were small verbal differences in their answers, which showed that they did not write mechanically, nor by concert. They did not look at the writings of each other. At the desire of Mr. Gallaudet, several questions were proposed by the audience. One by the Rev. Mr. Flint,—Where do we go when we die? One answered, *We go to heaven*. Another, *We go to heaven if we are good*. Two others, *We go to heaven or hell*. The others were similar: A question, proposed by the Hon. Mr. Lanman, was, Do you thank God for the Bible? Some wrote, *We thank God for the Bible*. Others, *We do thank God for the Bible*. Another, *We thank God for the Bible of Jesus Christ*.

A PASTORAL LETTER

From the General Assembly of the Presbyterian Church in the United States, to the Churches under their care.

DEAR BRETHREN,

The time in which we address you is very important and interesting. The free conversation on the state of religion has exhibited abundant evidence, that the Churches under our care have never been in a more prosperous condition than during the last year. In the year immediately preceding, perhaps special revivals were more remarkable and more numerous, but as it relates to the general extension of religious influence, the organization of new congregations, and the wide-spreading success of Missionary labours, the aspect of the Church has probably never been so promising as at the present time—and when in addition to this we reflect on the various institutions, not only in our own connection, but in the Christian world at large, calculated to extend the kingdom of our Redeemer; the zeal and liberality with which those institutions are supported; and the extensively beneficial effects which they are every day producing; we are obliged to consider the present moment as forming an important era in the annals of religion. A general movement of Protestant Christendom has taken place; an unusual blessing has descended on the Church of Christ; and we are probably approaching some day of the Son of

Man of no usual or ordinary character.—The present therefore is no doubt a favourable time, not only for extending the influence, but for advancing the purity of the church; for the extirpation of any errors, and the abolition of any antichristian practices which may have found entrance among us during the long period of comparative darkness and desertion through which we have passed. And although we do not believe that any thing immoral or vicious is more prevalent now than at some former periods, or even as much so, yet the existence of such things at the present time strikes the minds of serious christians with an appearance of greater deformity, and fills them with more pungent regret, as it is exhibited in such dark contrast with that promising and wonderful aspect of things so extensively displayed by the christian world. The free conversation on the state of religion has brought some such things to our view, against which we feel constrained to bear our decided testimony; and we would enter upon this duty with the tenderness and meekness, but at the same time with the firmness and authority which becomes a Judicatory of the Church of Christ.

The first thing we shall notice is the crime of *Drunkenness*. This crime has at all times been a curse to our country, and has often made lamentable inroads upon our Church. We are convinced that it may be opposed more successfully by prevention than in any other way. When the character of drunkenness is fully formed, the unhappy victim is lost to those motives which ordinarily influence all other classes of men. In this state of things nothing but a miracle of divine grace can effect his reformation. The certain and acknowledged prospect of the wreck of his family, his fortune, and his character; and even of the ruin of his immortal soul, is not sufficient to arrest his course: and yet, perhaps, the same man may formerly have been in such a state of equilibrium or indecision upon this subject, that the smallest motives might have prevented the formation of a habit, which in its maturity has become so irresistible. This consideration is certainly sufficient to justify an effort for saving our fellow-men from the domination of so destructive a vice. For this purpose we earnestly recommend to the officers and members of our church to abstain even from the common use of ardent spirits. Such a voluntary privation as this, with its motives publicly avowed, will not be without its effect in cautioning our fellow-christians and fellow-citizens, against the encroachment of intoxication; and we have the more confidence in recommending this course, as it has already been tried with success in several sections of our Church.

The vice of *Gambling* has also been forced upon our attention. We indeed hope that few, or perhaps none, of our actual professors, have indulged themselves in the practice of what they consider as coming under the denomination of Gambling. But perhaps there are some addicted to this practice who have evinced a predilection for our Church, and forms of worship, and who are not unwilling to receive the word of admonition from us. Such we

would earnestly exhort to consider, in the most serious manner, the consequences of the course they are pursuing, and the awful lessons which the experience of the world is every day exhibiting on this subject. But it is further our duty to testify, that all encouragement of lotteries, and purchasing of lottery tickets; all attendance on horse-racing, and betting on such, or on any other occasions; and all attempts of whatever kind to acquire gain without giving an equivalent, involve the gambling principle, and participate in the guilt which attaches to that vice.

On the fashionable, though we believe dangerous amusement, of *Theatrical Exhibitions* and *Dancing*, we deem it necessary to make a few observations. The Theatre we have always considered as a school of immorality. If any person wishes for honest conviction on this subject, let him attend to the character of that mass of matter which is generally exhibited on the stage. We believe all will agree, that comedies at least, with a few exceptions, are of such a description, that a virtuous and modest person cannot attend the representation of them without the most painful and embarrassing sensations. If, indeed, custom has familiarized the scene, and these painful sensations are no longer felt, it only proves that the person in question has lost some of the best sensibilities of our nature; that the strongest safeguard of virtue has been taken down, and that the moral character has undergone a serious depreciation.

With respect to *dancing*, we think it necessary to observe, that however plausible it may appear to some, it is perhaps not the less dangerous on account of that plausibility. It is not from those things which the world acknowledges to be most wrong, that the greatest danger is to be apprehended to religion, especially as it relates to the young. When the practice is carried to its highest extremes, all admit the consequences to be fatal; and why not then apprehend danger, even from its incipient stages. It is certainly, in all its stages, a fascinating practice. Let it once be introduced, and it is difficult to give it limits. It steals away our precious time, dissipates religious impressions, and hardens the heart. To guard you, beloved brethren, against its wiles and its fascinations, we earnestly recommend that you will consult that sobriety which the sacred pages require. We also trust that you will attend, with the meekness and docility becoming the christian character, to the admonitions, on this subject, of those whom you have chosen to watch for your souls. And now, beloved brethren, that you may be guarded from the dangers we have pointed out, and from all other dangers which beset the path of life and obstruct our common salvation, and the Head of the Church may have you in his holy keeping, is our sincere and affectionate prayer. Amen.

J. J. JANEWAY, *Moderator.*

June, 1818.

Resolved, That the General Assembly recommend, and they do hereby recommend to the Pastors and Sessions of the different churches under their care, to assemble as often as they may deem necessary during the year their baptised children, with their parents, to recommend said children to God in prayer, explain to them the nature of their Baptism; the relation which they sustain to the Church; and the obligations which their Baptism has imposed on them.

FASHIONABLE AMUSEMENTS.

The following resolution of the Convention of the Protestant Episcopal Church of Virginia, lately assembled at Winchester, is furnished for publication by the secretary of the convention, for the purpose of giving the earliest information upon the subject, which is considered interesting and important.

In Convention, May 22, 1818.

Whereas differences of opinion prevail as to certain fashionable amusements; and it appears desirable to many, that the sense of the Convention should be expressed concerning them; the Convention do hereby declare its opinion that Gaming, attending on Theatres, Public Balls, and Horseracing, should be relinquished by all communicants of this church, as having the bad effects of staining the purity of the Christian character—of giving offence to their pious brethren—and of endangering their own salvation by their rushing, voluntarily, into those temptations against which they implore the protection of their heavenly Father: and this convention cherishes the hope that this expression of its opinion will be sufficient to produce conformity of conduct and unanimity of opinion among all the members of our communion.

The above is a true extract from the proceedings.

WM. MUNFORD,
Secretary to the Convention.

Alexandria, May 26, 1818.

OTAHEITE.

STRICT OBSERVANCE OF THE LORD'S DAY.

The natives of Otaheite have paid their debt of gratitude to the Christian world, by teaching them how to keep the Sabbath.

Mr. ROWLAND HASSAL, of Paramatta, New South Wales, expressing, in a letter to the Rev. Mr. B—— in London, his delight in the success of the Missionaries, and his conviction that the work is of God, mentions, as one proof of it, the remarkable attention which the inhabitants of Otaheite, as a body, pay to the Christian Sabbath.

"When my friend Mr. Crook, with his family, arrived on the coast of Otaheite, in the brig *Active*, they were much surprised that not a single native could be seen all along the shore as the vessel sailed; nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. Crook and others a painful suspicion that the island had been subdued, and all the inhabitants cut off in the wars.

"In the midst of this agitation of mind, one of the sailors, an Otaheitan, who left port Jackson in the *Active*, observed that the natives were keeping the Sabbath day—that of late they did no kind of work—nor cooked any victuals—nor went out of their houses, except to worship God—and that the whole of the day was employed either in religious worship, or in teaching one another to read.

"At length the vessel came to anchor in Matavai Bay; but not a native made his appearance until Monday morning; when great numbers repaired to the brig, bringing with them their usual testimonies of hospitality, of food and fruit of all kinds, with other presents of cloth, &c. &c., being highly pleased and thankful to God, that he had sent another teacher among them; and thus fully satisfying all on board that they had been observing the Sabbath, as before expressed.

"Thus you see, that it is not a few individuals who are turned to the Lord, but, comparatively speaking, the whole nation. When you reflect on this anecdote, and compare the conduct of these Otaheitans with that of numbers even in the churches and congregations in and about London, you will be ready to say, that the poor heathen are taken into fellowship with Christ, whilst the children of the kingdom are cast out."

DEATH OF SABAT.

In our Magazine for September last we inserted a letter from the Rev. Mr. Milne, giving a large account of Sabat, who then professed to repent of his apostacy from the truth; and Mr. Milne relates that soon after he had fallen into the hands of an enemy, and was made a prisoner: we have now to communicate an account of the death of this unhappy man, which we copy from the *Asiatic Register* for February, 1818, said in that publication to have been derived from a respectable merchant.

'A short time ago, the son of Synd Hossyn, a merchant, proceeded from Penang to Acheen, and succeeded in wresting from a Rajah the possession of his provinces; and the dethroned Rajah was obliged to seek shelter at Penang; but no person feeling interested in his fate, he continued on board the vessel which had conveyed him from his native country. Sabat and Hamanibni-Salem, another Arab, having opened a communication with the exiled Rajah, engaged to

return with him to Acheen, but the followers of the Rajah for some unspecified reason turned the two Arabs on shore on a neighbouring island. When the son of Synd Hossyn heard that the Rajah was returning, and had landed two Arabs, he despatched his people to apprehend them, and, probably conceiving them to be associated with his enemy to expel him from the throne, placed them in close confinement. This is the substance of the news that had reached Penang when the merchant who communicates these particulars was there; but on his voyage back to this port, he was informed that the usurper above noticed, after having kept the wretched sufferers in prison six months, had ordered them to be tied up in a sack filled with heavy stones, and thrown into the sea!

Other accounts, which concur generally with the foregoing, state that Sabat joined the usurper, and having been discovered in carrying on a scheme to overthrow the new authority in favour of himself, he was punished with the horrible death already described. The story of the revolution in Acheen may be erroneously stated, but all the reports agree respecting the fate of the unhappy apostate.

Evan. Mag.

INDIA.

Account of a remarkable Assembly of Hindoos, near Delhi, who met to Read the Scriptures.

Extract of a Letter from the Rev. Mr. F., dated May 6, 1817, to Rev. Mr. T., Calcutta.

I am more and more convinced that the inhabitants of India are nearly inaccessible to us in their present state, (I mean, with a view to their conversion,) from the gross ignorance and want of common rudimental instruction which prevails among them; and the great means which India appears to be in want of at present, is a systematic plan of education, universally, patiently, and industriously to be acted upon throughout the whole of our territories. Only let the population have the power to read our Scriptures, and we have done them a kindness, the benefit of which nothing can deprive them of. The Bible may do its own work: that it can do so, has been repeatedly proved, in spite of the melancholy forebodings and sensitive jealousies of the adversaries to its distribution.

Take an instance, my dear brother, which I think so well calculated to cheer our spirits. You know that Anund Messee is now baptized. I shall send you his history in the next packet. We have every reason to believe in the sincerity of his Christian profession, and we hope for many beneficial results from his real ability and consistent life. The other day he asked my permission to leave his little school at M——, to go over, for a few days, to Delhi; which was the more readily granted as he still entertains hopes of bringing his wife over to the acceptance of the salvation of the Gospel, as well as his brother and sisters.

During his stay at Delhi a report was in circulation, that a number of strangers had assembled together (and nobody knew why) in a grove near the Imperial city, and were busily employed, apparently in friendly conversation, and in reading some book in their possession, which induced them to renounce their caste, to bind themselves to love and associate with one another, to intermarry only among their own sect, and to lead a strict and holy life.

This account filled Arund with great anxiety to ascertain who and what they were; and he instantly set off for the grove which had been pointed out

as the place of rendezvous. He found about 500 people, men, women, and children, seated under the shade of the trees, and employed, as had been related to him, in reading and conversation. He went up to an elderly-looking man, and accosted him; and the following conversation passed:—

‘Friend, pray who are all those people, and whence come they?’—‘We are poor and lowly, and we read and love this book.’—*Anund.* ‘What is that book?’—‘The book of God.’—*Anund.* ‘Let me look at it, if you please.’—*Anund* on opening it perceived it to be the Gospel of our Lord, translated into the Hindoostance tongue, many copies of which seemed to be in the possession of the party; some printed, others written by themselves from the printed ones.

Anund pointed to the name of *JESUS*, and asked ‘Who is that?’—‘That is God; he gave us this book.’—*Anund.* ‘Where did you obtain it?’—‘An angel from heaven gave it me at Hurdwar-Fair.’—*Anund.* ‘An angel!’—‘Yes: to us he was God’s angel; but he was a man—a learned Pundit.’ (Doubtless, these translated Gospels must have been the books distributed five or six years ago at Hurdwar by the missionary.) ‘The written copies we wrote ourselves, having no other means of obtaining the Blessed Word.’—‘These books,’ said *Anund*, ‘teach the religion of the European Sabibs. It is their book; and they printed it in our language for our use.’—‘Ah, no,’ replied the stranger, ‘that cannot be, for they eat flesh.’—‘Jesus Christ,’ said *Anund*, ‘teaches that it does not signify what a man eats or drinks. Eating is nothing before God; and not that which entereth into a man’s mouth defileth him; but that which cometh out of the mouth, this defileth a man: for vile things come forth from the heart; and out of the heart proceedeth evil thoughts, murders, adulteries, fornications, thefts, &c.: these are the things that defile.’—‘That is true; but how can it be the European book, when we believe that it was God’s gift to us at Hurdwar-Fair?’—*Anund.* ‘God gave it long ago to the Sabibs, and they sent it to us.’ I find, from *Anund*, that these Testaments were circulated at Hurdwar (I believe, by Mr. Chamberlain,) and falling into the hands of different people, resident in different but neighbouring villages, they were found to be interesting records, and well worth the attention of the people.

A public reader appears to have been selected by themselves in each of the villages, for the express purpose of reading the miraculous book; and their evenings have been habitually spent in this blessed employment; crowds gathering together to hear God’s book. The ignorance and simplicity of many was very striking. Never having heard of a printed book before, its very appearance was to them miraculous.

‘A great stir was created by the gradually increasing information hourly obtained; and all united to acknowledge the superiority of the doctrine of the Holy Book to every thing they had hitherto heard or known. An indifference to the distinction of caste soon manifested itself; and the interference and tyrannical authority of their Brahmins became more offensive and contemptible. At last, it was determined to separate themselves from the rest of their Hindoo brethren, and establish a party of their own, choosing out four or five who could read the best, to be public teachers from this newly acquired book. The numbers daily and rapidly increased, especially amongst the poor; which at last suggested the idea of convoking a public meeting of all their congenial associates, to ascertain how many accepted their new doctrine. The large grove near Delhi seemed a convenient spot, and this interesting group had now all met for this very purpose when *Anund*’s visit took place.

They seemed to have no particular form of congregational worship; but each individual made daily and diligent use of the Lord’s Prayer. *Anund* asked them why they were all dressed in white.—‘The people of God should wear white garments,’ was the reply, ‘as a sign that they are clean, and rid of their sins.’ *Anund* observed, ‘You ought to be baptized in the name of the Father, Son, and Holy Ghost. Come to M.; there is a Christian padre there, and he will show you what you ought to do.’ They answered, ‘Now we must go home to the harvest; but as we mean to meet once a year, perhaps the next year we may come to M.’

In consequence of this, I have deemed it advisable to send Anund to make all possible inquiry respecting these promising blossoms of hope, and trust to be enabled ere long to give you still more gratifying information.

A few days after writing the above Mr. Fisher received the following letter from Anund Messee, dated Delhi, May 12, 1817.

"Oh! Father of my religion! reverend Sahib! may Anund Messee's respectful salutation reach your presence! The account of my proceedings is as follows:

"With the blessing of God, I arrived among those people to whom your commands sent me; but did not meet with the whole of them, as they were principally scattered about in different directions, having returned to their respective occupations of trade, &c. But I succeeded in finding about twenty or thirty; and, in several of the villages in which these few resided, I preached to them the word of the blessed Christ: and they, on hearing this word of Jesus, were filled with joy, as having found God. They all shewed me great love, and exclaimed, 'You must always stay with us, and dwell in our villages; teaching us the worship of Jesus; and we will learn.' I shewed them Mr. Corrie's Translation of the Church Liturgy, which some of them copied; and they told me that after the rain, in the cold weather, they intended again to assemble at Delhi. I explained to them the nature of Sacrament and of Baptism: in answer to which they replied, 'We are willing to be baptized, but we will never take the Sacrament. To all the other customs of Christians we are willing to conform, but not to the Sacrament, because the Europeans eat cows' flesh, and this will never do for us.' To this I answered, 'This word is of God, and not of men; and when HE makes your hearts to understand, then you will PROPERLY comprehend it.' They replied, 'If all our country will receive this Sacrament, then will we.' I then observed, 'The time is at hand when all the countries will receive this word!' They replied, 'True!'

"I am rejoiced to learn that Mr. Henry and Mr. John are coming to Delhi. May my respectful salutations reach your presence! If you come to Delhi you will see these people."

A letter to the Secretary of the Society is just arrived from Mr. Thomason, dated Calcutta, July 19, 1817, inclosing an extract of a letter from Lieutenant Macdonald, dated Delhi, June 20, written in answer to Mr. Thomason's inquiries respecting these people.

This extract follows:

"I have conversed with Anund Messee on the subject of the interesting meeting in the Tope, near Delhi. At this season of the year you must be aware that it must be next to an impracticability for me to travel to the respective villages of these people for the purpose of making such investigation as would enable me to speak decisively on the subject. Without such a personal inquiry you will be further aware how utterly incompetent I must be to judge what progress they have made in the knowledge and understanding of the Word of God.

"Several of these people came to Delhi in the course of last month, for the purpose of laying a complaint before the Resident, respecting some acts of oppression under which they had been suffering. Anund Messee brought them to us. Lieutenant Tompkins and I conversed with them; but their minds were so full of grievances, that at first they could speak of nothing else. We discovered however, after some more conversation, that they were eagerly desirous of instruction, and had already heard some tidings of good. This was the impression left on my mind by their visit. I regret that I omitted to make any memoranda of the exact particulars of our conversation; but such as above said was the impression left on my mind, viz. that they had seen and had heard the Gospel, and are willing to receive further instruction.

"Every inquiry shall be made. Mr. Fisher will accompany us on a tour which we purpose to make to the different villages, about the termination of the rains: meanwhile I will endeavour to prevail on some of the people to visit Delhi, and will acquaint you with the result."

DESCRIPTION BY A MAHOMETAN OF A SATI, OR BURNING OF A WIDOW.

From the Asiatic Register.

The circumstance recently took place near Commillah. A niece of the late Rajah of Tipperah was the object in question. About four o'clock in the evening I went to the place pointed out for the sacrifice; soon after which the procession made its appearance to the sound of martial music; upon a cot (such as in general is made use of by Europeans) appeared the corpse at full length, elegantly dressed in the finest muslin, having his face painted after the manner of the Rajputs, and a star made of numerous coloured threads and small thin pieces of bamboo, about the size of a thick darning needle, attached to his ears. Upon the same cot, in a reclining posture, was his wife, most superbly dressed in muslin and fine clothes; her hair was loose and encircled in various wreaths of yellow flowers, having rings of pure gold in her ears and nose, and upon her wrists and ancles were rings of pure silver. Numerous attempts were made by her relations, and by myself, to dissuade her from the rash step she was about to make, but all to no purpose. At length, the night fast approaching, various culis were employed to dig a hole in the ground, which was made in the form of a cross; during the making of which she repeatedly made inquiries as to its exactness. Having satisfied herself upon this subject, she then observed that there was not a sufficiency of wood to keep up a large fire till day-light, and then directed her confessor (a Brahmin) to get for her seven Supari trees; which being brought, she then expressed a wish to have the ceremony commenced;—she then descended from the cot, placed a number of cowries in a cloth, which she distributed only to her own caste, repeating a short sentence from the Vedas, and receiving for answer the words Ram, Hori, Ram, Krishno, Hori. She was then bathed, and walked round the funeral pile (which was about six feet long and four broad) three times, and was again bathed; she then distributed her wearing apparel, but retained all her ornaments; again walked four times (in all seven) round the pile, and was again bathed; she then advanced to the pile and spoke to her female relations, recommending their following her example, (as I was afterwards told,) desired a Brahmin to give her a black pigeon, and resolutely stepped upon the pile. The corpse of her deceased husband was then brought and placed close to her, which she clasped in her arms and kissed; then desired the friends to make no delay, and retired to rest—to rest, I may safely say, as upon feeling her pulse before the fire was communicated, I could not perceive the least motion in it. Fire was then communicated to the pile amidst loud shouts from the spectators, the music playing the whole time; and although the flame was very bright, yet for a time it was completely hidden from the sight by showers of short bamboos which were thrown into it by the by-standers, both Hindoos and Mussulmen. The Sati was a most beautiful woman, very fair, and having a countenance somewhat resembling the Chinese. Suffice it to say, that

I retired filled with sensations of a nature not the most enviable.
The sight was altogether in the words of the poet,
‘Sublimely grand and awfully terrific.’

MIRZA KAZEEM.

Tipperah, 30th December, 1816.

JUVENILE DEPARTMENT.

On Early Piety.

THERE is nothing so indispensably necessary to the establishment of future happiness, whether earthly or heavenly, as early impressions of piety; for as religion is the sole source of human welfare and peace, so habits of religious reflection, in the spring of life, are the only means of arriving at the due sense of the importance of divine concerns in age, except by the bitter and hazardous roads of repentance and remorse. To ensure you, my young friends, as far as precept can ensure you, from horrors like these in your last moments, I would, through the blessing of the Divine Being, induce you to reflect on the importance of your duties to God and to your own souls.

The contrast between the lives of the good and the wicked man, affords such convincing arguments in support of the excellence of religion, that even those infidels who have dared to assert their disbelief of the doctrine of revelation, have confessed, that in a political point of view, if in no other, it ought to be maintained. Compare the peaceful and collected course of the virtuous and pious man with the turbulent irregularity and violence of him who neglects his soul for the allurements of vice, and judge for yourselves of the policy of the conduct of each even in this world. Whose pleasures are the most exquisite? whose delights the most lasting? whose state is the most enviable? His, who barter his hopes of eternal welfare for a few fleeting moments of brutal gratifications; or his, who, while he keeps a future state alone in his view, finds happiness in the conscientious performance of his duties, and the scrupulous fulfilment of the end of his sojourn here?

Believe me, my friends, there is no comparison between them. The joys of the infatuated mortal, who sacrifices his soul to his sensualities, are mixed with bitterness and anguish: the voice of conscience rises distinctly to his ear, amid the shouts of intemperance and the sallies of obstreperous mirth. In the hour of rejoicing she whispers her appalling monitions to him, and his heart sinks within him; the smile of triumphant villany is then converted into the ghastly grin of horror and hopelessness. But oh! in the languid intervals of intemperance, in the dead hour of the night, when all is solitude and silence—when the soul is driven to commune with itself—and the voice of remorse, whose whispers were before half drowned in the noise of riot, rises dreadfully distinct, what—what are his emotions? who can paint his agonies, his lamentations, his despair?

Let that man lose again in the vortex of fashion, and folly, and vice, the remembrance of his horrors; let him smile, let him laugh and be merry; believe me, my dear readers, he cannot be happy; he is not careless, he is not the jovial being he appears to be; his heart is heavy within him, he cannot stifle the reflections which assail him, even in the very moment of enjoyment; but strip the painted veil from his bosom, lay aside the trappings of folly, and that man is miserable; and not only so, but he has purchased that misery at the expense of eternal torment.

Let us oppose to this awful picture the life of the good man; of him, who with cheerfulness rises in the morning to praise his Creator for all the good he hath bestowed upon him, and to perform with studious exactness the duties of his station, and who lays himself down on his pillow in the evening in the sweet consciousness of the applause of his own heart: place this man on the stormy seas of misfortune and sorrow—press him with the afflictive dispensations of Providence—separate him for ever from all he loves and holds dear on earth, and leave him isolated and an outcast in the world; he is calm—he is composed—he is grateful—he weeps, but he still preserves his composure—he still looks up to the Giver of all good with thankfulness and praise, and perseveres with calmness and fortitude in the paths of righteousness. His disappointments cannot overwhelm him, for his chief hopes were placed far, very far, beyond the reach of human vicissitude. “He hath chosen that good part which none can take away from him.”

Here then lies the great excellence of religion and piety: they not only lead to eternal happiness, but to the happiness of this world; they not only ensure everlasting bliss, but they are the sole means of arriving at that degree of felicity which this dark and stormy being is capable of, and they are the sole supports in the hour of adversity and affliction. How infatuated then must that man be who can wilfully shut his eyes to his own welfare, and deviate from the paths of righteousness which lead to bliss. Even allowing him to entertain the erroneous notion that religion does not lead to happiness in this life, his conduct is incompatible with every idea of a reasonable being.

H. KIRKE WHITE.

AMERICAN COLONIZATION SOCIETY.

Address of the Synod of Tennessee to the Society for the Colonization of the free people of colour in the United States.
To the Hon. Bushrod Washington, Esq., President, &c.

RESPECTED SIR,—Through you the Synod of Tennessee embrace with lively pleasure an early opportunity of congratulating the society formed at the capital of our nation, and consisting of so many of our distinguished statesmen and fellow-citizens, for the colonization of the free people of colour among us who may accede to their plan. We congratulate you on the noble and important object for which you are associated—on the providential signs of our

times, which signally favour your efforts; and on the wide spread and growing impression upon the public mind, that your success is connected with the best interests, not only of the people of colour, but of our country and mankind. If it be important that legal equality should accompany liberty, that Africa should receive the gospel, and that the evils of the slave trade should be overruled for her final enjoyment of the blessings of civilization and knowledge, liberty and religion, then it is important that your design should be encouraged. We wish you, therefore, to know, that within our bounds the public sentiment appears clearly and decidedly in your favour, and that the more vigorously and perseveringly you combine and extend your exertions on the plan you have adopted, the more you are likely to be crowned with the approbation of the people as well as with the higher rewards of doing good. As ministers and disciples of him who proclaims light to them that sit in darkness, peace to a jarring world, liberty to the captives, and the opening of the prison to them that are bound, we anticipate the glorious day when men shall know the Lord from the least unto the greatest in all lands; when every one shall sit under his own vine and under his own fig-tree, having none to molest or to make him afraid; when the rod of the oppressor and the tears of the oppressed shall be known no more; but all men shall do unto others as they would be done unto in similar circumstances. This glorious change in the state of the world we expect will be brought about by the instrumentality of men, under the blessing of God. While, then, the heralds of salvation go forth in the name and strength of their divine master to preach the gospel to every creature, we ardently wish that your exertions and the best influence of all philanthropists may be united to meliorate the condition of human society, and especially of its most degraded classes, till liberty, religion, and happiness shall be the enjoyment of the whole family of man.

A true copy from the records of the Synod of Tennessee.

CHARLES COFFIN, *Stated Clerk.*

Nashville Church, Oct. 3d, 1817.

ON SLAVERY.

The General Assembly of the Presbyterian Church, having taken into consideration the subject of *Slavery*, think proper to make known their sentiments upon it to the churches and people under their care.

We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbour as ourselves; and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoin that, "all things whatsoever ye would that men should do to you, do you even so to them." Slavery creates a paradox in the moral system—it exhibits rational, accountable, and im-

mortal beings, in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the Gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbours and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity.—Such are some of the consequences of slavery—consequences not imaginary—but which connect themselves with its very existence. The evils to which the slave is *always* exposed often take place in fact, and in the very worst degree and form: and where all of them do not take place, as we rejoice to say that in many instances, through the influence of the principles of humanity and religion on the minds of masters, they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a new master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.

From this view of the consequences resulting from the practice into which christian people have most inconsistently fallen, of enslaving a portion of their brethren of mankind—for “God hath made of one blood all nations of men to dwell on all the face of the earth”—it is manifestly the duty of all christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavours to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout christendom, and, if possible, throughout the world.

We rejoice that the church to which we belong commenced as early as any other in this country the good work of endeavouring to put an end to slavery;* and that in the same work many of its members have ever since been, and now are amongst the most active,

* In the minutes of the Synod of New-York and Philadelphia, for the year 1787, before the General Assembly was constituted, we find the following, viz:

“The Synod of New-York and Philadelphia do highly approve of the general principles in favour of universal liberty that prevail in America; and of the interest which many of the states have taken in promoting the abolition of slavery; yet, inasmuch as men introduced from a servile state to a participation of all the privileges of civil society, without a proper education and without previous habits of industry, may be, in many respects, dangerous to the community: therefore, they earnestly recommend it to all the members belonging to their communion, to give those who are at present held in servitude, such good education as may prepare them for the better enjoyment of freedom. And they moreover recommend, that masters, whenever they find servants disposed to make proper improvement of the privilege, would give them some share of property to begin with; or grant them sufficient time and sufficient means of procuring, by industry, their own liberty, at a moderate rate; that they may thereby be brought into society with those habits of industry that may render them useful citizens:—And finally, they recommend it to all the people under their care, to use the most prudent measures consistent with the interest and the state of civil society in the parts where they live, to procure eventually the final abolition of slavery in America.

vigorous, and efficient labourers. We do, indeed, tenderly sympathize with those portions of our church and our country, where the evil of slavery has been entailed upon them; where a *great and the most virtuous part* of the community abhor slavery, and wish its extermination as sincerely as any others—but where the number of slaves, their ignorance, and their vicious habits generally render an immediate and universal emancipation inconsistent alike with the safety and happiness of the master and the slave. With those who are thus circumstanced, we repeat that we tenderly sympathize.—At the same time we earnestly exhort them to continue, and, if possible, to increase their exertions to effect a total abolition of slavery.—We exhort them to suffer no greater delay to take place in this most interesting concern than a regard to the public welfare *truly and indispensably* demands.

As our country has inflicted a most grievous injury on the unhappy Africans, by bringing them into slavery, we cannot, indeed, urge that we should add a second injury to the first, by emancipating them in such a manner as that they will be likely to destroy themselves or others. But we do think that our country ought to be governed in this matter by no other consideration than an honest and impartial regard to the happiness of the injured party, uninfluenced by the expense or inconvenience which such a regard may involve.—We therefore warn all who belong to our denomination of christians against unduly extending this plea of necessity; against making it a cover for the love and practice of slavery, or a pretence for not using efforts, that are lawful and practicable, to extinguish the evil.

And we at the same time exhort others to forbear harsh censures and uncharitable reflections on their brethren who unhappily live among slaves whom they cannot immediately set free: but who, at the same time, are really using all their influence, and all their endeavours to bring them into a state of freedom, as soon as a door for it can be safely opened.

Having thus expressed our views of slavery, and of the duty indispensably incumbent on all christians to labour for its complete extinction, we proceed to recommend—(and we do it with all the earnestness and solemnity which this momentous subject demands)—a particular attention to the following points.

1. We recommend to all our people to patronise and encourage the Society lately formed for colonizing in Africa, the land of their ancestors, the people of colour in our country. We hope that much good may result from the plans and efforts of this Society. And while we exceedingly rejoice to have witnessed its origin and organization among the *holders of slaves*, as giving an unequivocal pledge of their desire to deliver themselves and their country from the calamity of slavery, we hope that those portions of the American Union whose inhabitants are, by a gracious Providence, more favourably circumstanced, will cordially, and liberally, and earnestly co-operate with their brethren in bringing about the great end contemplated.

2. We recommend to all the members of our religious denomi-

nations, not only to permit, but to facilitate and encourage the instruction of their slaves in the principles and duties of the christian religion—by granting them liberty to attend on the preaching of the gospel, when they have the opportunity; by favouring the instruction of them in Sabbath Schools, wherever those Schools can be formed; and by giving them all other proper advantages for acquiring the knowledge of their duty both to God and man. We are perfectly satisfied, that, as it is incumbent on all christians to communicate religious instruction to those who are under their authority, so that the doing of this in the case before us would not operate, as some have apprehended that it might, as an excitement to insubordination and insurrection, but would, on the contrary, operate as the most powerful means for the prevention of those evils.*

3. We enjoin it on all church Sessions and Presbyteries under the care of this Assembly, to discountenance, and, as far as possible, to prevent all cruelty of whatever kind in the treatment of slaves; especially the cruelty of separating husband and wife, parents and children, and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the gospel, or who will transport them to places where the gospel is not proclaimed, or where it is forbidden to slaves to attend upon its institutions. The manifest violation or disregard of the injunction here given, in its true spirit and intention, ought to be considered as just ground for the discipline and censures of the church. And if it shall ever happen that a christian professor, in our communion, shall sell a slave who is also in communion and good standing with our church, contrary to his or her will and inclination, it ought immediately to claim the particular attention of the proper church judicature; and unless there be such peculiar circumstances attending the case as can but seldom happen, it ought to be followed, without delay, by a suspension of the offender from all the privileges of the church, till he repent, and make all the reparation in his power to the injured party.

Passed by the *unanimous* vote of the General Assembly of the Presbyterian Church in the United States, and signed by their order by

J. J. JANEWAY, *Moderator.*

Philadelphia, June 2, 1818.

* The following intelligence has been recently received, and may be relied on as authentic:—"The legislature of Antigua, having held a conference with the missionaries (of the United Brethren, commonly called Moravians) to induce them to extend their missions there, and finding it out of their power, voted them one thousand pounds to build a church and house, and three hundred pounds per annum for the support of missionaries at one station; granting and offering as much crown land as should be wanted for that or other stations; and in the despatch to Lord Bathurst from the government of Antigua, it is stated, that the legislature lamented that their limited finances prevented their doing more; as they were persuaded, that to the labours of those missionaries among the negroes they were mainly indebted for a state of profound tranquillity, while other islands had been exposed to revolt and insurrection. The brethren have about twelve thousand negroes in their congregation on that island."